

Zion's Herald

December 28, 1898



The Late Dr. Daniel Wise.

THE TEACHING OF CHRIST'S TOUCH

REV. THEODORE L. CUYLER, D. D.

THE most casual reader of our Lord's earthly biography must notice how often He wrought some of His most wondrous works by a simple *touch*. He lays His hands upon sightless eyes, and the light breaks in; He puts His finger on deaf ears, and they begin to hear! What a sweet picture that is of the mothers who bring their little children to Him that "He should *touch* them!" Whether it was superstition or faith that prompted the act we know not; but the homeless, childless Man of Nazareth took the darlings in His arms and *blessed* them.

Any one might be willing to caress a sweet babe; but who would care or even dare to touch a loathsome leper whose very breath was deadly contagion? One of these wretched outcasts, with disease running riot over his horrid visage, approaches our Lord and kneels upon the ground. No wife or child or kinsman could give the poor wretch a kiss if he were dying. "If Thou wilt," he cries, "Thou canst make me clean." What a model prayer for us all! With a yearning of Divine pity, Jesus puts forth His clean, pure hand and *touches* the living putrefaction. In an instant the leprosy is gone; Christ's hand has opened all other hands to a hitherto detested outcast. Here is an object-lesson for us. Nay, it is a cluster of lessons well worth plucking from the vine.

It teaches, as in a symbol, the sublime truth of Christ's incarnation in order to reach our sin-polluted humanity. The Revised Version of the second chapter of the Hebrews tells us that "Verily not of the angels did He *lay hold*, but He *taketh hold* of the seed of Abraham." Did the contact defile His infinite purity? No; but the touch of His spotless divinity to our foul, sin-cursed nature, brought the first thrill of healthy spiritual life we ever tasted. The wonderful Atonement was just the "bearing our sins in His own body on the tree." That contact redeemed us from hell. If Jesus had drawn back from it, we must have sunk under the leprosy of sin to endless death.

Our Saviour's ministry of love is one of personal contact still. Faith, in turn, puts us into living contact with Him. His omnipotent love touches our hearts; our faith lays hold on Him. This defines faith as something much deeper and stronger than a mere opinion about Christ, or even a confidence in Christ; it is an *act*, the act of touching, grasping, holding, and uniting ourselves to the blessed Lord of life. Jesus lays hold of us with such a prodigious and perennial grasp that He says: "No man shall ever be able to pluck you out of My hand." My only guarantee of ever seeing heaven is in the almighty clutch of my Saviour's love. Because He lives, I shall live also. Living faith makes every true Christian a part of Jesus Christ as the branch is part of the vine. This is His own precious declaration: "Abide in Me, and ye shall bear much fruit."

What a gentleness there is in our lov-



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ing Master's touch when He lays his hand on the sore, aching heart! He knows just where it hurts, and what balm to lay next the bleeding spot. In that poor creature that crouched at His feet and bathed them with her tears, the sore spot was the sense of her guilt. "Thy sins be forgiven thee," was the healing balm. My suffering friend, can't you trust that Hand? It may have cast you down, but you may be sure that it will never cast you off. When His wisely loving hand uses the lancet or the pruning-knife, it is unfaltering love that holds the instrument. Not one cruel blow has our Saviour's hand ever yet given you or me; nor ever will.

But what a rebuke that touch of the leper gives to the hateful, selfish spirit of caste and pride! Shame on us that we are so willing to touch the jeweled hands of wealth, and to sit beside silks and satins and sealskins, and yet regard the ill clad, ill-odored outcasts as if they bred a contagion! The sin and the shame of too much of the professed Christianity of our day is that it is above touching the lepers. That gap left wide open between wealth and festering poverty, between culture and ignorance, between religion in broadcloth and sin in

rags, is today the severest indictment that Christianity has to encounter.

The one only practical solution of the great burning problems of how to reach the neglected masses, and how to reform the drunkard, and how to rescue the harlot, and how to save the ragged children, and how to evangelize the heathenism of our huge cities, lies in two words—*Christian contact*. The personal contact of practical piety and self-sacrificing love with darkness, filth, and misery—that's the only remedy. Heart must touch heart. The strong, loving hand must not draw back from lifting the lepers from their deadly degradation. To praise the Salvation Army for their labors in the slums is cheap; but it is condemning. For unless the strong, rich and favored followers of Christ will let Him lead them right into the wretched regions where sin and sorrow are sweltering, they deny their Lord, and dishonor the very name of Christian. O Blessed Healer of the lepers, touch Thou the hearts of Thy disciples, and cure them of the leprosy of caste and pride and self-indulgence!

Brooklyn, N. Y.

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

The Unalleviated Distress in Cuba

The President is reported as having expressed great surprise at the tardy response to the appeals for aid to the starving Cubans. A year ago he issued a proclamation calling upon the American people to contribute to the relief of suffering non-combatants, but the anticipated results were not realized. His own personal contribution was larger than that given by any other individual in the United States. After an interview with a gentleman just returned from Cuba, he became so impressed with the importance of some immediate action being taken to prevent the inhabitants from starvation that with his own hand he wrote out an order to the Secretary of War, directing the commissary, quartermaster's and medical departments to send supplies for the relief of the destitute in Havana and Guines immediately. It is said that the President had agreed with General Garcia to pay \$100 to each soldier in the Cuban army. This would put more than a million dollars in their hands, and if it were judiciously expended would be of immense benefit to them. The suffering in Cuba may well be pardoned if they cannot understand why the American people should be so extremely solicitous for their freedom and so apparently oblivious of their starvation.

The Treaty of Peace

The American Peace Commissioners are now in the United States, with the treaty, but as Congress is not in session we must wait some days before we shall know its exact terms. What purports to be the treaty has been telegraphed from Madrid and published in this country. So far as this is reliable, it affords most interesting study. While Spain cedes certain of her former possessions to the United States, she simply renounces her sovereignty over Cuba. When that island is evacuated by her it is to be occupied by the United States, and this country shall take upon itself such obligations as international law imposes by the fact of occupation. There is certainly meat in that nut. Who will get the meat when the nut is cracked, is an open question. What becomes of the sovereignty, which no one claims after it is renounced, and what obligations

may rest on any future claimant of that sovereignty, will have to be decided later. The wording was manifestly adopted to prevent any future claim on the United States for the payment of the Cuban bonds. Another singular wording is noticed in the third article of the treaty, which is said to read: "The United States shall pay to Spain the sum of \$20,000,000 within three months after the ratification of this treaty." But there is no hint of what we are to get in return for this money, or that we ever expect to get anything. We certainly cannot have bought anything with the money that will fix any future liability on us. The treaty appears to be most carefully worded, and so framed as to avoid much of the danger of future disputes as to its intent. Its official publication will be awaited with unusual interest after reading what has appeared already.

Another Change in the Cabinet

The resignation of Mr. Bliss, Secretary of the Interior, was not unexpected. It was understood at the time of his appointment that he did not want to take the office. The President has selected the present ambassador to Russia, Ethan Allen Hitchcock of Missouri, to succeed Mr. Bliss. The Cabinet will now contain two members who have been ambassadors, Mr. Hay and Mr. Hitchcock. It goes without saying that their experience at foreign courts, and their knowledge of foreign diplomacy, will be of invaluable assistance to the President just at this present. Mr. Hitchcock is descended from Ethan Allen of Vermont, was born in Mobile, Ala., but has lived for many years in St. Louis, where he is known as a man of wealth and high standing. He is a thorough business man, but has never been active in politics. He will not take charge of the Department until February, although Mr. Bliss will vacate the office a month earlier. Five cabinet officers have resigned their portfolios during the present administration — Sherman and Day (Secretaries of State), McKenna (Attorney General), Gary (Postmaster General), and Bliss. Mr. Hitchcock's appointment gives four cabinet offices to the West and four to the East, but it leaves New York without a representative. This is specially noteworthy, for since 1861 that State has been almost continuously represented in the Cabinet.

New Naval Stations

Naval stations are already established at Havana and at San Juan, Porto Rico. Orders have just been issued for the Yosemite to proceed to the island of Guam and take position there as a station ship. She will sail about the 1st

of January and will go through the Suez Canal. The armed collier Abarenda is under orders to proceed to Pago-Pago, on the island of Tutuila, one of the Samoan group, where she will do duty as a station ship. She will sail from Norfolk by way of the Strait of Magellan. Early in the spring contractors will erect a coaling establishment in the harbor of Pago-Pago, which the United States acquired some years ago. The contract calls for the expenditure of \$100,000. Another naval base will be established at Honolulu before the end of next month. These places occupied, with Manila and San Francisco properly equipped, will secure to the United States the command of the Pacific Ocean and effectually prevent any foreign power from interfering with either our commerce or our possessions. The Navy of the United States will be more and more in evidence as our trade with the islands of the Pacific increases. We were signally deficient in coaling stations at the outbreak of the Spanish-American war, while all the other maritime nations were amply provided with these adjuncts absolutely essential to commercial and naval supremacy; but we are now in possession of an ample number of them, and their location is almost ideal when considered in the light of our probable needs. With our coal winning its way in the markets of the world, and our coaling stations supplied with this prime necessity, the fruits of Dewey's victory will be assured.

More About the Nicaragua Canal

The debate in the Senate last week brought out the fact that under a treaty made with Nicaragua in 1868, duly ratified by both Governments, it is possible for the United States to ignore all subsequent concessions. This treaty, which has never been abrogated, grants to the United States the right of transit between the two oceans, and gives us permission to protect the lives and property of our citizens along the canal by armed force. This is a treaty between two nations, and stands alone by itself. The rights accruing under it are not jeopardized by any concessions subsequently made by either Government. When it was announced that Nicaragua had granted a most remarkable concession, known as the Eyre-Cragin concession, the United States promptly entered a formal protest against it as a violation of the treaty of 1868. The Maritime Canal Company, holding a concession that by the strict letter of its terms will expire on the 9th of October, 1899, is trying to induce Congress to give it about \$5,000,000 and take possession of its property. This property is certainly

worth much less than a tithe of that sum; and as for the concession itself, that is worth nothing if the United States chooses to enforce the treaty of 1868. The Clayton-Bulwer treaty of 1858 is in the way, but there is ample evidence that Great Britain will not insist on the terms of that treaty to the exclusion of the United States if we wish to construct the canal. The final cost is estimated at from \$70,000,000 to \$140,000,000; the real cost will probably be about the sum of those two amounts. It is to be regretted that some definite form of action was not agreed upon before the adjournment for the holidays.

Whence Comes the Money?

The London press is asking whence comes the money to pay foreign countries the enormous trade balances due them every year from Great Britain. In 1870 the excess of imports over exports amounted to about \$300,000; it is estimated that the difference this year will be almost \$1,000,000,000. With few exceptions the trade balance has been steadily increasing every year for about thirty years. Two sources are expected to contribute to the payment of these annual balances. One is the revenue received from the carrying trade, estimated to amount to \$150,000,000 for the present year; the other is the interest on investments in foreign countries, probably aggregating \$250,000,000. This would indicate that \$400,000,000 is the safe limit of Great Britain's balance of trade. With the balance estimated at two and a half times that amount, it may well be asked where the money comes from to make up the difference. It is not so very long ago that the income of Great Britain from foreign investments amounted to \$500,000,000, but the reduction in the amount of foreign government stocks and bonds in England has been something enormous during the last twenty years. The United States bonds have been sent over here to pay balances due in American markets, and very small amounts of the bonds of Germany, Russia, France, Italy and Holland are now held in Great Britain. It is said that there are practically no Spanish bonds held there. Australian, South African and American mines have proved unprofitable investments and there have been large losses in American breweries. The foreign trade shows a great falling off, in spite of the increased imports. Great Britain is now selling France only about \$100,000,000 worth of goods annually, but she is buying of that country goods to the value of almost \$250,000,000. Ten years ago the figures stood at \$140,000,000 for the exports, and \$207,000,000 for the imports. The imports from Spain, Russia, Germany, Belgium and Holland increase, while the exports either decrease or barely maintain the average of former years. There are some who fear that England is paying for foreign purchases out of the savings of the past. In other words, they claim that England must be drawing on the principal to supplement the annual income, and that the apparent increase in wealth, as indicated by the ability to pay such enormous annual

balances, is not real. If this be true, as some political economists insist, then it certainly is high time that Great Britain began to practice economy and to discourage extravagance.

Seven Million Dollars a Minute

The House of Representatives passed the annual Pension bill just twenty minutes after it was introduced. This is the shortest time on record. As the bill carries \$145,000,000, the work was at the rate of seven million dollars a minute. While it is refreshing to have a pension bill pass without recourse to the acrimonious debates which have characterized former bills, there are good reasons for believing that a measure so important as this demands more time. It is true that, under the present method of transacting business, the most of the work is done in the committee rooms, but \$145,000,000 (which represents more than one-fourth the annual expenditure of the Government) is too large a sum of money to appropriate with a haste that many people consider unseemly. The increase over last year is about \$4,000,000, and this of itself, thirty-three years after the close of the war, is a fact that should arrest attention. Fourteen years after the war closed the pension rolls contained 242,755 names; today the number of pensioners is 993,714. Then the annual pension bill was less than \$34,000,000. The total number of men enrolled in the Union army was 2,778,304. We are now paying pensions to an army of men and women more than one-third as large as the army that fought the battles of the Civil War. Three-fourths of all the pensioners now on the rolls have been added during the last twenty years. The Senate debate on the bill brought out the fact that although Missouri furnished only 109,000 soldiers, and some of that number served but thirty days, there are 53,000 pensions paid on their account. Illinois furnished 248,000 men; Indiana furnished 199,000 men; yet the pensions paid in Indiana amount to \$1,500,000 more than those paid in Illinois. With the open-handed liberality which has characterized our pension legislation there ought to be small occasion to supplement the amount by passing private bills.

Education Better than Legislation

Great Britain has a "National Society for the Prevention of Consumption and Other Forms of Tuberculosis." At a recent meeting held at Marlborough House, the residence of the Prince of Wales, Lord Salisbury expressed his gratification that the Society is not seeking to invoke the aid of legislation, but is relying on a thorough education of the public. Sir William Broadbent, physician-in-ordinary to the Prince, stated that better sanitation had reduced the number of deaths from consumption fully fifty per cent. during the last half-century, and yet there are annually 60,000 deaths from tuberculous diseases in England and Wales. It has been demonstrated that consumption may be prevented, but people are slow to accept the teachings of science. Dr. Broadbent claimed that the disease is not hered-

itary, but that the sputa of consumptives is responsible for the prevalence of the disease. He expressed the hope that the British railway companies would follow the example of the Americans and forbid spitting in public places. Carelessness and not heredity, according to this distinguished authority, is the source of the dread disease whose victims are found in every clime. The educational work of the Society is patiently carried on, and its good results are more apparent every year.

Results of Higher Tariff

Currents of trade cannot be turned aside even by tariff restrictions. There have been many striking illustrations of that fact, but none more convincing than the effect of the new Canadian tariff on American trade. The bill was passed in 1896, and its most distinctive feature is that goods entering Canada from Great Britain or any of her colonies during 1897 shall be subject to a duty $12\frac{1}{2}$ per cent. less than the amount collected on goods from other countries; from August 1, 1898, this is increased to 25 per cent. Instead of lessening our exports to Canada, the months of August, September and October show an advance of 50 per cent. over those for the same months in 1896, and almost 100 per cent. over those of 1894. Of the twenty-two leading articles of export only two—cotton goods and tobacco—show a falling off. The value of agricultural implements exported to Canada during the months of August, September and October, 1896, was \$81,373. During the corresponding three months of 1898 their value rose to \$297,845. Builders' hardware increased from \$141,080 to \$206,755. All the other leading exports show a gratifying increase, and in some instances a surprising increase. If our trade with Canada shows such an advance in spite of the disadvantages of this latest Canadian tariff, there is no computing the value of that trade under an equitable reciprocity treaty.

A Telling Object Lesson

The Military Governor of Porto Rico, General Henry, has reduced taxes fifty-seven per cent. Instead of paying an average tax of \$4.10 per capita as under Spanish rule, the inhabitants will be called upon for only \$1.70 each. Nor is this all. It will be quite possible, even after this reduction, to give American schools to the children and expend more money for public works than Porto Rico has ever known before. Nothing so successfully appeals to any people as the proposition to reduce taxation and still increase the benefits purchased by taxation. Military rule in that island ought speedily to prepare the inhabitants for American ideas. The Military Governor of Cuba will have an opportunity even better than that afforded General Henry. The last year before the rebellion in Cuba the island was assessed for \$27,000,000—or \$18 per capita. Of that immense sum there was appropriated for the good of the island only \$558,000, and for education only \$182,000. If the Cuban people were willing to pay \$26,000,000 into the treasury of Spain and the pockets of the corrupt officials

she sent to collect the revenues, rather than engage in war, surely it cannot be a difficult people to govern when the money paid in taxes is expended for their benefit. The United States Army will certainly teach the Cuban people many helpful lessons. In fact, they are to be congratulated that they are to get their first lessons from the officers of the army rather than from politicians.

An Unusual Appropriation

In March of the present year the Senate passed a bill appropriating \$350,000 for an exposition in Philadelphia under the auspices of the Commercial Museum and the Franklin Institute. The House has now concurred by a vote so close that the change of a single ballot would have defeated the proposition, and the President has signed the bill. The appropriation is made on condition that a like amount shall be contributed by those interested in the plan. The idea is to gather samples of merchandise and place them on exhibition for the development of domestic and foreign trade. It is strictly and wholly a commercial enterprise, in which the general public can have no other interest than a desire to see our trade enlarged and extended. It will undoubtedly stimulate American industry and enlarge the field of American enterprise, but it is a grave question whether such an object is of sufficient national importance to justify so large an appropriation. All but \$50,000 may be expended in erecting buildings, but that amount is to be used for collecting in foreign markets samples of such merchandise as is most in demand, and information as to the manner in which it should be packed and prepared in order to compete successfully in those markets. The exact date of the opening of the exposition has not yet been determined, but it is confidently expected that everything will be in readiness by next September. An international congress of business men will be one of the earliest and most important features. Should the managers be successful, it is proposed to make this a permanent Commercial Museum for the exhibit of samples of interest to manufacturers and buyers. There can be no possible doubt of its utility, but the limit of its benefits is so closely restricted that the wonder is that the appropriation should ever have been suggested.

The Production of Iron Ore

A year ago it was announced that the output of iron ore from the Lake Superior region exceeded 12,000,000 tons. It was predicted then that this was phenomenal, and that these figures would not be duplicated for many years. It is now reported that the total product for the year 1898 will amount to 14,000,000 tons, thus making a new record. It is also announced that, notwithstanding this enormous amount of iron ore thrown on the markets during the year, the docks at Lake Erie contained 787,348 tons less at the close of navigation than they did last year. Several of the English technical journals, commenting on the extraordinary growth of the iron ore traffic of the Great Lakes, marvel at the reductions in the expense of mining and

transportation that have been made during the last four years, and declare that it will soon be possible for the iron ore of the Lake Superior region to be sold at a profit in the markets of Great Britain. All this is due solely to modern methods. The operators carefully planned all the details of management, and have secured the maximum of output at the minimum of expense. Special docking facilities were provided in advance for loading and unloading vessels carrying the ore across the lakes; steamers carrying over 5,000 gross tons were constructed; locomotives and steel cars of the largest size were built to take the ore from the lake ports across several States; and everything is managed with careful attention by competent men. Perhaps no single industry of the United States affords a better example of modern methods than the production and shipment of iron ore in the lake region.

The Cuban Junta

For many years there has been an organization known as the Cuban Junta, with headquarters in New York. It was composed of those who were determined that Cuba should be free, and nearly all its earlier members were Cubans. It has played rather a prominent part in the various struggles for liberty which Cuba has waged with Spain. Its members have been prodigal of their means and not sparing of their lives. In later years young Americans have joined with the younger Cubans who, educated in this country, have caught its spirit. Now that Spain has surrendered the island, and it will soon be free to work out its own destiny, the work of the Junta is at an end. There will be no further call for its members to send arms to their brethren fighting against odds with a nation that has always been cruel and seldom been just. Their efforts must now be turned into a new channel, and because of this fact it was decided to dissolve the Junta. The organization has succeeded, and Cuba is free. How much the freedom of Cuba is due to the Junta may be an open question, but the ostensible purpose being to secure freedom, the organization is obsolete. It issued an address to members and friends, and then dissolved. It will long be remembered, for it was much feared by Spain and cordially hated by Spaniards the world over.

Vaccination in England

An act of Parliament passed in 1867 makes vaccination compulsory, but the law has never been really enforced. Five years ago it was claimed by medical authorities that only one-sixth of the children born during the year were vaccinated; in 1898 the proportion had risen to one-third—this under the compulsory act. A new bill was introduced by the Government last summer which was intended to correct this unfortunate state of things. To the great surprise of everybody the measure, though recommended by the Royal Commission and sanctioned by the Government, met with strenuous opposition. It was only passed by admitting to it a new clause providing that a parent may prevent the vaccination of a child by making a dec-

laration before a magistrate that he has conscientious objections to vaccination. That practically destroys the last vestige of compulsion and overwhelmingly increases the unvaccinated. In Oldham, a city with a population of about 150,000, no less than 43,000 certificates of the conscientious objection of parents have been issued by the magistrates. If only one-third the children were vaccinated under a compulsory law, it is quite safe to say that less than one-half will be vaccinated under a law with such a clause as this. Ten years from now England will be prepared for the most serious ravages of small-pox that have ever been known since the days of Jenner. It is certainly most remarkable that England, of all countries of the world, should thus minimize the benefits brought about by the discovery of one of her own sons.

The Cost of Malaria

A prospectus has recently been issued in Italy proposing the formation of a society to promote the study of malaria. It is estimated that two millions of people in Italy are attacked with malaria every year, and fifteen thousand deaths are annually attributed to it. Five million acres of land cannot be cultivated because of malaria, and three thousand communes are subject to its ravages. It is now proposed to study the subject scientifically to determine if there is not some way to rid the land of such a pestilential inhabitant.

Some Tangible Trophies

Twelve ships are now flying, or are about to fly, the American flag which, seven months ago, displayed the red and yellow banner of Spain. Two of them are now on their way to Portsmouth, N. H., for repairs, having come from Santiago to Norfolk under their own steam. They are the steel gunboats, Alvarado and Sandoval, exactly alike, having a displacement of 100 tons, 105 feet long, drawing only 5 feet of water, and having a speed of 19 knots. They were constructed specially for service on the coast of Cuba, their light draft enabling them to enter the shallow waters of the numerous bays. Their addition to our Navy is very timely, and as soon as they are repaired they will probably be sent back to Cuba. Then there are three which, after lying in the mud at the bottom of Manila Bay for several months, have been raised by Admiral Dewey, who has sent two of them—the Isla de Cuba and the Isla de Luzon—to Hong Kong for repairs. These are sister ships, 1,040 tons, 185 feet long, with a draft of 11½ feet and a speed of 16 knots. The third is the Don Juan de Austria, a larger but less desirable ship. They will all be repaired for service in Philippine waters. The Manila, an iron transport of 1,900 tons, and the little Mindanao, a wooden gunboat of 83 tons, were surrendered to Dewey after the battle, and we have since come into possession of the Callao, a steel gunboat of 208 tons, the torpedo boat Barcelo, and the two tugs, Rapido and Hercules. That makes twelve trophies already ours. It is hoped that one or two more of the Spanish ships sunk at Manila may be raised, and a contract for raising the Reina Mercedes at Santiago has been made with the Merritt & Chapman Wrecking Company of New York.

SHALL IT BE A NEW YEAR?

THE calendar will soon register the beginning of another year. We shall presently be exchanging the greetings and good wishes of a new cycle of the sun. Shall it be a New Year, and what shall make it new?

There will be no change of season. Nothing in the movements of the earth or of the heavenly bodies will distinguish this point of time or space from any other in the circuit of the earth. Each "midnight's holy hour" completes a circling year as truly as does the midnight of December 31. Each month of the twelve begins a new year as truly as does January.

The beginning of a new year must be marked on the spiritual dial, not by the swinging pendulum. When Israel was departing from Egypt and from bondage, God said to Moses, "This month shall be to you the beginning of months; it shall be the first month of the year to you." But this did not change their civil year. It was the beginning of their religious year. It was marked by new forms of worship, with new sacrifices, songs and prayers. It recalled and recounted God's deliverances, His marvelous manifestations, and His divine abiding with His people. So must every truly new year be marked.

We inevitably look back over the past as we are about to step across the dividing line of the years. We look forward to the on coming days. We make resolutions and declare purposes for the future. If true to our better selves, we look up to the Lord of all and offer confession and thanksgiving, and register vows for the future. We resolve to put off old and low and unworthy life, and with passover pledges consecrate ourselves to the service of God. And it is well thus to review the past; well to talk with our past hours and ask them what report they bore to heaven, to look in on our own hearts and note what record they have made of character and habit; well that the experience of the past make more impressive the obligations of the future, and with solemn vows on bended knee consecrate that future to the service of God.

More important is it that such vows be religiously kept. The danger is that the solemn resolutions formed before God may be lightly forgotten. "Vow, and pay thy vows." Persons sometimes come to feel that it were better not to make new resolves, they are so likely to be forgotten. Better is it, indeed, not lightly or with little thought or purpose to make pledges. But to sit down solemnly with self and God alone, and with honest review and solemn purpose make consecration of self and time to His will, is in itself a means of grace — a beginning in holier service. It is well to mark failures with penitential psalms of confession and supplication.

It is well, also, to mark covenants with God with the memorial stone. The crossing of Jordan should ever be marked by its heap of stones. Not thoughtlessly, but with holy reverence, should vows be made before God. And it is one of the proofs of sincerity of purpose, as well as an incentive to faithful-

ness, that one is willing publicly to declare the pledge. "I do not want to promise," often means, "I am not fully resolved." "I am afraid I shall not hold out," suggests a lurking suspicion of insincerity. A vow honestly made is in itself a reason for, and a help to, its own fulfillment.

Make your humble confession of sin with penitence of heart, and take upon you the vows of God declared in holy baptism, and you have crossed your Jordan and opened the way to a dwelling in the land of promise. So may there open a New Year to all who pass its borderline.

CHILDREN IN THE CHURCH

WE publish an unusually important contribution on page 1650, from the pen of Rev. Dr. C. W. Rowley, upon "Methodism's Big Blunder." We are also in receipt of a communication upon the same subject, in which the following paragraph appears: "There are some who wish that sections 43-48 of the Discipline could be printed in the HERALD every fall in red ink and with emphatic editorial comment. The Sunday-school superintendents and teachers, and even the pastors, do not seem to understand the church's views upon the status of children either in the kingdom or in the church itself. If we could live up to the spirit and direction of the doctrine of the sections referred to, we should soon be hearing less lament that our rate of increase in membership is falling off."

The Disciplinary paragraphs above mentioned are so important, and yet seem to be so little known, that we herewith reproduce them:—

BAPTIZED CHILDREN AND THE CHURCH

¶ 43. We hold that all children, by virtue of the unconditional benefits of the Atonement, are members of the kingdom of God, and therefore graciously entitled to baptism; but, as infant baptism contemplates a course of religious instruction and discipline, it is expected of all parents or guardians who present their children for baptism that they will use all diligence in bringing them up in conformity to the Word of God; and they should be solemnly admonished of this obligation, and earnestly exhorted to faithfulness therein.

¶ 44. We regard all children who have been baptized as placed in visible covenant relation to God, and under the special care and supervision of the church.

¶ 45. The pastor shall make an accurate register of the names of all the baptized children within his pastoral care; giving the dates of their birth and baptism, the names of their parents, and the places of their residence. And he shall give a certificate of such registration to the parents of all such children removing from his charge, which certificate shall transfer the relation of said children to the charge to which they are removed.

¶ 46. The pastor shall organize the baptized children of the church, when they shall have reached the age of ten years, or at an earlier age, when it is deemed advisable, into classes, and appoint suitable leaders (male or female), whose duty it shall be to meet them in class once a week, and instruct them in the nature, design, and obligations of baptism, and in the truths of religion necessary to make them "wise unto salvation;" urge them to give regular attendance upon the means of grace; to advise, exhort, and

encourage them to an immediate consecration of their hearts and lives to God, and to inquire into the state of their religious experience; *provided*, that unbaptized children shall not be excluded from these classes.

¶ 47. Whenever baptized children shall understand the obligations of religion, and shall give evidence of piety, they may be admitted into full membership in the church, on the recommendation of a leader with whom they have met at least six months in class, upon publicly assenting before the church to the baptismal covenant, and also to the usual questions on doctrines and discipline. ¶ 444.

¶ 48. Whenever a baptized child shall, by orphanage or otherwise, become deprived of Christian guardianship, the pastor shall ascertain and report to the leaders and stewards' meeting the facts in the case; and such provision shall be made for the Christian training of the child as the circumstances of the case admit and require.

We have long lamented the too general neglect of these paragraphs, and we ought probably to have said more upon the subject. We have been prevented partly by a deep unwillingness to even seem to disparage or discourage in the slightest degree those revival efforts to which our church has been so deeply indebted for very large and very valuable accessions in the past. But we are quite sure that there need be no collision between the two methods. In spite of all possible faithfulness to our children, there will be some who will grow up among us without accepting the leadership of Christ, and there will be, of course, very many in every community who will have had nothing that can properly be called Christian training. These two classes will always furnish an abundant field for revival measures. As in the past, so in the future, they will need to have special appeals made to them and all possible motives plied to bring about in their hearts and lives a definite surrender to God.

But it ought to be more clearly recognized than it seems to be by most, that those who are strictly children of the church should not be expected to go through precisely the same process as is needful in the case of unregenerate adults. Our church expects its members to proceed on the principle that their children belong to God from the start, and that if all available means are faithfully used they need never depart from Him. This is the chief significance of infant baptism — a formal recognition in the most solemn manner that the little ones are in the kingdom, and that it will be somebody's fault if they are suffered to slip out of it; a strong reminder both to the parents and to the other church members of their imperative duties to these neophytes thus pointedly committed to their trust; a protest of the most vigorous kind against the idea so prevalent in the world that in the normal course of things the evil one must have the young people for a considerable period and only relinquish his grip on them when he has been cast out by a violent struggle. If our altar rails were thronged at every communion, or at suitable intervals, by parents dedicating their youngest to God — a dedication which should include themselves as well

as their offspring — then indeed would wonderful results be likely to appear. But so vigorous has been the Baptist fight against us on this point, and so large an impression have they succeeded in making on our people, that such a sight is comparatively rare among us, and great harm has resulted. Only a small number of our children are baptized, and, as a natural consequence, only a small number receive at our hands what they are entitled to in the matter of church membership.

We firmly believe that the Discipline is right in this thing, and that the practice of the church ought to be made to conform thereto. Even if parents have neglected the duty of having their infants baptized, the pastors should proceed just the same to organize the classes provided for in '46, and lead on to full membership all that can be induced to intelligently take this step. Such classes we know in many churches to have been productive of untold good. With suitable leadership nothing but good can come from them. And the members, brought on wisely by due process to apprehend their privileges and gradually inducted into the full responsibilities of the people of God, make the most stalwart, reliable Christians. Evil habits, such as have to be afterwards slowly eradicated through weary, painful years, have no opportunity to entangle them. The different periods of their life are bound each to each by a natural piety that is as sweet and beautiful as it is solid and symmetrical. In this way our young people will present themselves regularly for church membership, and the ranks of God's host will be steadily recruited without spasm or flurry or uncertainty. Then will our beloved church, without abandoning in any way her time-honored revival activity, receive a constant stream of the best kind of reinforcements from this other most legitimate source, and, thus powerfully helped on both hands, leap forward with fresh vigor to the conquest of the world for her Master.

"Apologizing for Pentecost"

The *Central Christian Advocate* of St.

Louis is one of our most valued religious exchanges. Dr. Young, the editor, while fully in touch with the modern spirit, is also a comprehensive and devout student of the past, especially of our own church and the secret of its marvelous achievements. It is because of these facts that he writes with so much pertinency, force and urgency as follows, upon "Apologizing for Pentecost": —

"It is growing all too common to hear the opinion expressed that the era of revivals is past; and some of our churches have come rather to congratulate themselves that they are not revival churches. Revival methods in such churches are not in favor; 'revival preaching is not desired.' Such things belong to an outgrown régime; they are not in harmony with the better intelligence and refinement of the present, or at least the consciousness of such culture in these churches. The early history of Methodism is referred to apologetically. The great awakenings of those days, the deep stirrings of religious emotions, the striking 'conversions' that

were so common, were 'the peculiarities of a crude era.'

"Now suppose that among the literary 'finds' which have been so frequent recently, a manuscript of some Christian Church of the middle of the second century should be brought to light, in which references to the beginnings of Christianity should be made, and apologetic allusions should be found to the preaching of Peter on the day of Pentecost and the effects which followed it; and the great revivals at Samaria and Antioch should be referred to as features of a primitive and emotional age; and congratulations should be expressed that the church had outgrown such things. What opinion would such a manuscript give us of the church of A. D. 150 from which it emanated? And if that was too early for Christians to apologize for Pentecost, is it not yet a little too early for Methodists to apologize for revivals? Prayers for, rather than apologies for, revivals would be more seemly."

PERSONALS

— The address of Bishop Walden is 12 B Pizarro d' Azeglio, Florence, Italy.

— Mrs. W. A. Spencer has charge of the Philadelphia W. F. M. S. depot of supplies.

— It will be forty years, Aug. 21, 1899, since Bishop J. M. Thoburn first landed in Calcutta.

— A reception was to be tendered to Bishop and Mrs. Joyce at Wesley Church, Minneapolis, Dec. 28.

— Prof. R. S. Avann, for many years professor of Latin in Albion College, died, Dec. 3, at the age of 50.

— Dr. Frank S. Bourns, son of Rev. A. F. Bourns, of the Detroit Conference, has been made president of the board of health at Manila.

— Bishop Fitzgerald, of the Methodist Episcopal Church, South, is writing a book entitled, "The Men and the Times I have Known."

— Mr. William Deering, of Evanston, and Mr. and Mrs. Frank P. Crandon and daughters started on Monday for a month's visit to Mexico.

— Bishop J. C. Granbery, of the Methodist Episcopal Church, South, preached his semi-centennial sermon, Nov. 18, at the Virginia Conference in Portsmouth.

— Miss Effie Dunmore, first sent out by the Philadelphia Branch of the Woman's Foreign Missionary Society in 1892, has gone to Guanaquato, Mexico.

— Mrs. Bishop McCabe spoke at the anniversaries of the W. F. M. S. at Columbia River, Idaho, Oregon and Puget Sound Conferences.

— The death of Rev. Dr. Samuel H. Hollingsworth, for the past eight or nine years principal of Wesley College, Dublin, Ireland, is announced.

— Among the speakers at the recent W. F. M. S. branch annual meetings were: Bishop Ninde at the Topeka, Bishop Foss at the Philadelphia, and Bishop Walden at the Baltimore Branch.

— It is reported that John E. Searles, of New York, so well known in connection with the Sugar Trust and some twenty other important business organizations, is to practically demand release from further connection with the same on account of ill-health. Mr. Searles underwent a surgical operation last summer, and about three months ago went abroad, in the hope of recovering his health. The trip benefited him, but soon after his return home, about a fortnight ago, he was attacked by the grippe, from which he has not yet fully rallied. It is said that his

physician has strongly urged him to retire altogether from business.

— The death of Rev. William McKendree Paddock, a veteran of the Michigan Conference, is announced, at his home in Bronson, Mich., Dec. 15.

— Mrs. Jeannette Hauser will have charge of the new missionary home at Delaware, O. It is expected that it will be opened next year. Twelve persons have already applied for accommodation. The name is "The Rachel Hartupes Missionary Home," and the property cost some \$12,000.

— Rev. Dr. Donald Sage Mackay, of the North Reformed Church, Newark, N. J., who is still "in the thirties," and who was pastor of the Congregational Church in St. Albans, Vt., eight years ago, has accepted a call to the Collegiate Reformed Church, New York. He preaches his farewell sermon in his present charge on Christmas day, and will begin work in his new field on Jan. 22. Rev. Dr. W. Mackintosh Mackay, pastor of the South Church, Aberdeen, Scotland, is spoken of as his brother's successor in Newark.

— The *Spectator* of London, in referring to the Chinese Emperor, thus describes his face: "The face is that of a woman rather than that of a man, or a man with an essentially feminine nature, thoughtful, delicate, refined, probably imaginative, but lacking force and will. It is not Chinese at all, it is too spiritual for the average and exceptional Chinaman alike; it might be the face of a mystic or a philosopher, it is not the face of a man who can deal roughly and practically with the complicated issues of Chinese life."

— The *Independent* asks and answers a pertinent question thus: "Who are the Negroes that were expelled from Wilmington, N. C.? Were they the vicious, rowdy loafers we hear of? No; they were the best and most successful. They were Thomas Miller, money lender; A. Bryant, a successful butcher and meat dealer; Robert Pickens and S. V. Bell, fish and oyster dealers; McLean Lofton, a grocer; and Lawyers Henderson and Scott. They were all business men, and four or five of them were worth from two to eight thousand dollars."

— Prof. A. B. Bruce, D. D., of Free Church College, Glasgow, in writing for the *Biblical World* for December upon "The Messiahship as Conceived by Jesus," says with much truth and force: "Jesus has ever appeared to me a great innovator, one who brought in, and gave currency to, a new religious spirit and a whole group of new religious ideas. He used old words and gave them a new meaning, whereby it came to pass that Israel's stock of religious ideas in His hands underwent transformation. His conceptions of God, man, the world, righteousness, the kingdom of God, Messiahship, are all more or less transformed conceptions, the transforming influence being throughout the same, so that the new ideas are all in harmony with each other."

— The *Transcript* of this city very happily characterizes Prof. W. E. B. DuBois, Ph. D., of Atlanta University, as a man who has already attained high rank, "not only as a colored scholar, but as a scholar without reference to color." Dr. DuBois is a Massachusetts man, and as such his career has a peculiar interest for the people of this State. He was born in Great Barrington, coming of West Indian and Dutch New York Negro ancestry. His earlier education was in the public schools of his native town and at Fisk University. He then entered the junior class at Harvard, and graduated in 1890, with such high rank that he was awarded a post-graduate fellowship. A year ago he was called to the professorship of economics and history at Atlanta University. The *Transcript* concludes: "Hardly any educator of his time has accomplished more in the years

of his service or gives promise of larger usefulness to his generation."

— Bishop McCabe made a brief stop in New York previous to starting for Mexico.

— Bishop Andrews has returned from his visitation of the Atlanta and Georgia Conferences.

— Miss L. C. Hanzlik of the Parent Board returns to China, after a few months' furlough in this country, via Vancouver.

— Mrs. Nathan Sites, formerly of Foochow, China, announces the engagement of her daughter, Ruth Marie Sites, to Rev. Francis Theodore Brown, of Fort Plain, N. Y.

— Miss Cora Zentmire, a regularly appointed candidate of the Woman's Foreign Missionary Society, sent out by the Northwestern Branch, will probably sail with Bishop Hartzell, Dec. 23, for Africa.

— In connection with the celebration of the ninetieth birthday of Professor Edwards A. Park, D. D., of Andover, a contemporary calls attention to the well-known fact that "in his earlier years he was as much suspected of heresy as modern Andover has been, but he has lived to be regarded as the chief exponent of New England orthodoxy."

— President Charles J. Little presented a very able paper on Francis Asbury and John McClintock before the Methodist Historical Society of New York at the regular Monday morning ministers' meeting, Dec. 19, in the Board rooms of the Missionary Society, 150 Fifth Avenue. The meeting was an open one and the attendance unusually large.

— Friends are congratulating Miss A. Louise Boutwell, our proof-reader, upon winning the prize of \$50 offered as a test of skill for the greatest number of typographical errors found in a booklet recently issued by the Publishers' Collection Agency of St. Paul, Minn. As there were several hundred contestants, Miss Boutwell may well feel proud of her success.

— The *Outlook*, in referring to the election of Rev. W. I. Haven as secretary of the American Bible Society, says: "No better selection could have been made. Dr. Haven is one of the most vigorous of the younger men of his denomination, a man who is both trusted and honored. One only regrets in his election that such a man is taken thus out of the pastorate."

— For twenty-five years Major M. H. Bright has been principal editor of *Christian Work* and in recognition of his long service in that capacity the editors of the *Outlook*, Dr. Lyman Abbott and Hamilton W. Mable, gave a luncheon for him at the Uptown Club, 111 Fifth Ave., New York, on Monday, to which a number of representative men were invited. Besides Dr. Abbott, Mr. Mable and Major Bright, there were present Dr. William Hayes Ward, of the *Independent*, Dr. Henry M. Field, of the *Evangelist*, Dr. Albert Shaw, of the *Review of Reviews*, Rev. Dr. Henry Van Dyke, Rev. Dr. Charles L. Thompson, Rev. Dr. John K. Allen, J. C. Cleveland Cady, and the publishers of the *Outlook*, Mr. Howland and Lawrence Abbott. Major Bright, in his long and very honorable connection with *Christian Work*, has not only been recognized as one of the dominant forces in religious journalism, but as one of the most fraternal and courteous of editors. In brief and happy remarks all present at the luncheon testified in turn their regard for Major Bright and their appreciation of the strong and effective work he had done, and to it all he feelingly responded. ZION'S HERALD extends hearty congratulations.

— Mrs. Susan N. Estes, of Swampscott, went home to heaven early Friday morning, Dec. 23. She leaves two sons — Melville B. Estes, of Holliston, and Rev. F. M. Estes,

pastor of the Swampscott Church, who, together with a host of friends, mourn their loss. The funeral service, to which she constantly referred as her coronation, occurred at the parsonage Sunday afternoon at 3 o'clock, Dr. Daniel Steele officiating. A suitable memoir will soon appear in these columns.

— Rev. L. W. Staples, of St. Paul's Church, Lowell, writes under date of Dec. 25: "Our church is in mourning. Mrs. Wm. T. Bradley, one of the most beloved and highly-esteemed members of St. Paul's Church, died very suddenly, Friday, Dec. 16, at 1 P. M., of rheumatism of the heart. Her many friends are in sadness and her family in sore bereavement. Mrs. Bradley had been an attendant at St. Paul's Church fifty-eight years, an active member of the church from her early womanhood. She leaves a husband, two daughters and a son to mourn their loss." A fitting obituary notice will appear later.

BRIEFLETS

All letters relating to the business department of this paper, and especially all remittances, should now be addressed to George E. Whitaker, the new publisher.

One of the friends of ZION'S HERALD in our patronizing Conferences has paid for eighty new subscribers for the year 1899, believing that no other investment would be productive of greater good to the recipients.

Bishop Mallalieu requests that the pastors of the New England Southern Conference to whom he has written concerning East Greenwich Academy, report to him on or before Jan. 3, 1899.

The *Presbyterian* calls attention to a singular fact in saying: "It is stated on good authority that there are no colored saloon-keepers. If this be a fact, such record is highly creditable to the black man, for we believe there is no law, written or unwritten, which abridges his rights and privileges as a citizen in this respect."

The space demanded by the Index for 1898 crowds over to the next issue all the Church News and other current matter already in type.

Some of our readers will be gratified to learn that we are arranging for a special devotional or spiritual department, which will have generous space in each issue. The unusual and stirring events of the last year in our own and other lands have naturally and rightly needed particular attention. Then, too, Christianity is coming out of the cloister and asserting itself in all affairs of life. But for the very reason that so great a demand is made upon the Christian in these times, we recognize that we need to render all the assistance possible in cultivating the individual life. To this work more particularly shall we give attention during the coming year.

Those of our readers who so greatly enjoyed Bishop Warren's letters while in South America last year, will be gratified to learn that he is to contribute to our columns while he makes his second visit to that country. In response to our request, he writes with characteristic courtesy and promptness: "I greatly appreciate your kindness in asking for articles as I journey about the world. I shall take pleasure, when I find something worthy to be read, in sending it to the paper that instructed and inspired my boyhood and enlarged my manhood."

It seems that Lyman Abbott has no other words with which to characterize our de-

nomination than to call it the "shouting Methodist." In a sermon published in the *Outlook* for Dec. 24 he says: "The shouting Methodist, the orderly Episcopalian, the serene and stable Presbyterian, the quiet and reticent Quaker, the individual sharpshooter who calls himself a Congregationalist." It is not many weeks ago that we saw the same language used by him in the *Outlook* in referring to the Methodist Church. We do not particularly object to the use of the adjective "shouting." The term was applicable, even just, in the olden time, for the Methodist Church was born of a profound religious life and experience which found normal expression in vigorous and demonstrative language. But Lyman Abbott, as a comprehensive, critical, but discriminative student of present-day religious life and expression, should now know that it is neither fair nor just to our church to class it, in grouping it with other denominations, as the "shouting Methodist." There is very little shouting in the Methodist Episcopal Church as a whole today. The services are as orderly and dignified as in other denominations. Methodists of the older generation do not look with favor upon this trend in our church, but everybody recognizes the fact.

Death of Dr. Daniel Wise

IN the death of Dr. Daniel Wise, which occurred at his home in Englewood, N. J., on Monday morning, Dec. 19, there passed away the last surviving ex editor of ZION'S HERALD. On the cover of the first number of the HERALD for this year we presented the benignant and intellectual face of Dr. Wise, as the only living ex-editor; and it is indeed strange that we should close the year with the same face on the cover. Done in the first instance as a fitting compliment, the portrait is again presented as an affectionate honor to his memory. Dr. Wise was born at Portsmouth, England, Jan. 10, 1813, and came to this country in 1833. Seven years later he joined the New England Conference. That being the same year the Providence Conference was organized, he fell into that Conference (now the New England Southern) and has remained an honored member of it until his removal by death.

He was editor of this paper from 1852 to 1856, succeeding the able, brilliant and incomparable Abel Stevens. In a letter to the present editor of the HERALD, written during the last year, in referring with characteristic modesty to his connection with the paper, he said: "As to the status of ZION'S HERALD when I took its editorial chair, it had added much to its influence and power through the labors of my brilliant predecessor. Taking his chair was like 'coming after the king,' and that, too, amid the storm and stress of the abolition controversy." Profoundly spiritual and with a most happy faculty for writing upon the religious life and experience, it was in these lines that he was most at home and was most effective. Though a man of peace and loathing controversy, yet his pen could be virile and dynamic if needed in defence of the church. Many of our older readers have not forgotten to this day his masterly reply to Dr. Parsons Cook's assault upon Methodism. From 1856-'72 he was editor of the Sunday-school publications of the Methodist Episcopal Church and corresponding secretary of the Sunday-school Union.

Dr. Wise was a prince in our Israel, a man whom the church delighted to honor. Though for some years retired from the public eye because of age and physical disability, his name is as a household word in many a home. He was a useful preacher, a successful pastor, an able editor, a voluminous author, and, not the least, a Christian

gentleman. In his pastorate of twelve years he served some of the most important churches in his Conference. His preaching was clear in doctrine and statement, lucid in style, happy in diction, and, believing as he profoundly did in the verities of the Gospel as vital truths, it was almost of necessity productive of most blessed results. His business was to save as many souls as he could and bring them to that holiness without which none can see the Lord, and in any way he could, by personal effort and by special services, as well as by the regular means of grace.

When, in 1840, Dr. Wise entered the New England Conference, the debate of Calvinism and Arminianism was still virulent. He could not if he would, and would not if he could, turn away from the questions at issue. The New England theology, so called, was then far from its present modification to a plane so nearly identical with Methodism that its old distinctive features are nearly lost except on the page of history. Dr. Wise came out of his investigation a thorough Wesleyan Arminian, rooted and grounded in the doctrines of the church. He was utterly free from bigotry, with a large love for all who bear the name of Christ, but he felt that Methodism has a testimony to maintain, and to the end of his life in his view it matters much what Methodist preachers hold and teach, whether in the pulpit, or through the press, or in professors' chairs in the colleges and theological schools of the church. He was not of a speculative cast of mind, and so was not predisposed to a hasty or inconsiderate acceptance of new theories. He was always ready to receive a new truth when it was clearly ascertained to be a truth, whether in science, in philosophy, or in theology, but he wanted it proved before accepting it and deplored the tendency which he saw to seize and proclaim an unproven speculation as gospel.

Dr. Wise was called to ZION'S HERALD in the time of the great antislavery struggle in both state and church, when slavery was rampant for supremacy in the state, and the church was struggling for the extirpation of the "evil" within its pale. Dr. Wise's antislavery views were well known, and they were a large factor in his selection as editor. In the General Conference of 1856, the antislavery forces in the body, defeated in securing legislation which would free the church from slaveholders, determined to unmuzzle the press of the church by electing to its editorial posts men of the true antislavery type. Dr. Wise's reputation as a writer for young people would have brought him into prominence as adapted to the charge of the Sunday-school department, and his known antislaveryism made sure his election.

In his personal intercourse with men Dr. Wise was frank, genial, and courteous. He could be severe on wrong-doing and keen in his strictures on wrong thinking, but he was never morose, unkind, or uncharitable toward those who differed from him. He was no self-seeker. He could not ply the arts of the ecclesiastical politician, either to vault into the episcopal chair or to secure a place in a General Conference delegation. He was too honest a man for that and too much of a man. He was devout in soul and life, daily walking with God, and whether in the pulpit, or in the office, or quietly working in his library in his years of retirement, he was a man of God, conscientiously striving to do all the good he could.

In response to some inquiries concerning his last years and his illness and death, his beloved pastor, Rev. J. W. Dally, D. D., writes so inspiringly that we present his entire letter for the benefit of our interested readers:—

"Dr. Daniel Wise has been a resident of Englewood for about thirty-five years, nearly the whole

of which time has been occupied in literary and philanthropic work. His beloved wife died about seven years ago, and on Wednesday afternoon, Dec. 21, he was laid beside her in Brookside Cemetery in this town. The funeral was strictly private, and the ceremony was with the ritual service only, by the pastor of the church. Soon after settling here, he assisted in the erection of the Methodist Episcopal Church on Grand Avenue, and was its first pastor. Until too feeble to do so, he always assisted in the sacramental services, and was a wise counselor and a valued friend of the pastors who occupied the pulpit. For many years his vocal powers were much impaired, so that public ministrations were not frequent; but whenever he consented to speak he was gladly received by the congregation. His occasional addresses were full of spirituality, and Jesus Christ was the central theme of all his discourses. His language was chaste and thoughtful.

"The religious fervor of his ministry was an element of great power. In his later years he often expressed the desire to preach out of the fullness of his newer experiences of the divine life. With his pen he was constantly employed, a pattern of literary industry, contributing some of the ablest articles published in the various religious journals with which he was identified. He was the author of over fifty books, many of which are still called for, though some were issued forty years ago. As a writer for young people he had few equals. So versatile were his talents, that he could turn from a simple story to the profoundest theological problem with the ease of a master in both departments of literature. His erudition was something remarkable. He belonged to a literary club in this city, which contains some bright lights; but he was easily first among them all in acuteness of criticism and abundant resource. His reading was varied and extensive; but the astonishing thing was his power of recall when quoting authorities and books. His memory was his absolute slave. His keen interest in current events was sustained until the hour when his mind was eclipsed by unconsciousness. It was refreshing to converse with him because of his pronounced convictions. In these times when so many people are uncertain of their faith, it was a pleasure to hear the distinctness of his Christian testimony.

"A few weeks before he died I had the closest conference with him in regard to his spiritual state; and he told me of several remarkable experiences while in keen bodily suffering. He could get but little sleep during the night for some months; but he declared that on several occasions he had been thrilled by visions of God's mercy too exquisite for words. Toward morning he had dreamed he was approaching the gate of the celestial city; and all at once entrancing music greeted his ears. He paused to listen. He heard a great volume of melody encompassing him with these words, 'Lift up your heads, O ye gates! And be ye lifted up, ye everlasting doors, and the King of Glory shall come in!' From some other direction came a response, 'Who is this King of Glory?' And then arose such a triumphant strain of heavenly music in answer that he was thrilled: 'The Lord strong and mighty! The Lord of hosts, He is the King of Glory!' As I watched this earnest face, for the moment suffused with color at the vivid remembrance, the face of one who had studied deeply in all the mighty formative years of our Republic, who had struggled through the abolition campaigns, had watched the religious movements and shared in them for half a century, I was impressed with the emotion which shone in his countenance as though I had seen the face of an angel. To his son-in-law, Mr. Donald Mackay, he expressed himself as ready to 'depart and be with Christ,' and there was his own special emphasis upon the words, 'which is far better!'

There were some things told his pastor which seem too holy for transcription; but the tender love for Jesus revealed in them and a fearlessness in the presence of death set them quite apart from all ordinary things. To those who have been near him during the last few years this remarkable man has exhibited an ideal Christian life combined with high culture and liberal intellectual attainments. His uprightness was universally recognized. The sorest trial came to him when he was compelled to lay aside his pen, the familiar friend of all his thoughts for sixty years. He felt that this pre-empted the fast-approaching close of his long and useful life. He had never known what idleness was, and the abrupt cessation oppressed him at

first; but his mental vigor never abated until the body failed.

"He leaves two daughters to mourn and rejoice—to mourn at his departure and to rejoice at his release from pain and entrance upon his everlasting reward. Mrs. Donald Mackay and Miss Luella Wise survive him, both residents of Englewood."

This beautiful and impressive transcript of Dr. Wise's experience and views as he drew nearer to the realities of the other life are in keeping with the following paragraph taken from one of the last letters received from him in response to a reference on our part to the useful work which he had done and the affectionate consideration in which a multitude whom he had helped would hold him in the years to come. In his peculiar handwriting, as delicate as a woman's, which those who have once seen will never forget, he said:—

"Posthumous reputation is a thing that concerns me far less than the record of my life work and of its effects on society which will confront me when I stand in the presence of my Lord after I have 'shuffled off' this mortal coil. What that record shall show respecting my influence on humanity is a question which touches me deeply and frequently, standing as I do now on the brink of the mystic river which men call death. Human estimates of men's lives and characters are so likely to be exaggerated by personal sympathies and prepossessions, or undervalued by prejudices, that their intrinsic value is an indeterminate quantity. But the divine knowledge of what a man has been, and is, that is the grand question which no responsible creature can afford to despise. Hence I do not indeed think much, do not try to form a judgment, of what men will say of me after my mortal career shall be a thing of the past."

A Nathanael in whom indeed there was no guile, living an inoffensive and holy life, molder of character to generations of young people, with his great work still to go on through his books, with sure hope of an abundant entrance into the other life, he had indeed no reason for concern about "posthumous reputation." Great, grand, useful life! ZION'S HERALD was greatly honored by him, as by the other elect men who have served it. We crown him, now, with Peirce, the Havens, Cobleigh, and Abel Stevens.

TAKE A NEW STAND

How the war with Spain increased the sale of newspapers! People wanted to hear what was going on. They studied the situation at Manila, at Santiago, at Havana, and at San Juan. They knew the names of admirals, of commodores, of captains, and of ships; they knew the names of generals and their whereabouts. Battles, victories, sacrifices, and noble sentiments expressed by the nation's leaders stimulated patriotism. This spirit was spread by the press. There is a war of truth, righteousness, love and humanity now going on in many lands. The hosts on one side are organized in the church of Jesus Christ, and their allies camp close by. Are you eager for the news? Do the victories in India thrill you? Does the campaign in Africa fill your horizon with visions of splendor? Do you know how the invasion of China progresses? Are you keeping track of the hand-to-hand struggle in the cities of the United States? Isn't it all a thrilling movement? Ought not our people to get the news? The Christian paper! The Christian paper! Welcome it. Ask for it. Subscribe for it. Lend it. Send it. Use it. Multiply it. Stand by it. Cheer it. Make more of it. Make more out of it. Make more copies of it. Make more converts through it. Make more intelligent Christians with it. Make staunch Methodists and a strong Methodism with its aid. Here is the new year. Take a new stand.—Michigan Christian Advocate.

THE RECORD OF THE YEARS

JENNIE E. WILSON-HOWELL.

The years are speeding away, away,
Out on an ocean vast and wide,
Moment by moment, day by day,
Like the ebbing away of the tide.
But, unlike the tide, they never return, —
Never come back to the haunts of yore;
The tide of that ocean will never turn,
For it hath no other shore.

And what of the years that are gone? (Ah, me!)

What is the record they've left behind?
Will it bear the test of eternity?
Or will it vanish as doth the wind?
What of the hasty words we've said?
What of the unkind acts we've done?
Where are the famished we might have fed?
Where are the souls we might have won?

Give answer, O soul! And oh, be true!

And as the year ebbs out its life,
Gird on thine armor; thy strength renew;
Be a valiant soldier in the strife.
Let the warning past be not forgot,
As the new-born year unfolds its leaves,
Lest thy Lord should say, "Ye did it not,"
When He garners in the sheaves.

For our deeds die not with the dying years;
Our words return, as the swelling tide;
And what if our words bring bitter tears?
And oh, if our deeds should not abide!
Take heed, O soul! Take heed, take heed!
The past can never be undone;
Sow every day Love's precious seed
While life shall last, till victory's won.

Lawrence, Mass.

METHODISM'S BIG BLUNDER

REV. C. W. ROWLEY, PH. D.

THE Methodist Episcopal Church is seriously blundering in so feebly practicing its magnificent theories for the saving of the children to Christ and the church.

Our fathers recognized the fact that man has a "spiritual constitution as well as a physical, that religion has a place in a normal human nature," and they legislated for the development of this germ of spirituality and the thorough training of the higher faculties. And in their Discipline we find those excellent rules for the religious culture of the children. (See Discipline, chapter IV., ¶ 43.)

This requirement places the responsibility especially upon the pastor, who stands for the church. We seem to hear the neglected children of our Methodism appealing for greater attention to their spiritual needs.

The blunder of our church, then, is that its pastors, officials, teachers and parents do not meet, at all adequately, the obligations they have taken upon themselves respecting the culture of the children for God and the church.

1. *How many pastors faithfully meet the reasonable requirements of the Discipline to which we have just referred?*

When asked by the presiding elder, "Have the rules respecting the instruction of the children been observed?" what has been the reply? One says, "Well, yes;" another, "Substantially so;" and a third, "I don't know." Such replies mean that only in the most general and superficial way has this very important obligation been met. The

presiding elder smiles and the preacher winks at some official, and the matter is dropped. Yes, but it is not dropped by the recording angel.

2. *Do officials take any interest in observing this rule?*

They do not object to the little attention given to this question in the quarterly conference. Why should they be expected to show any special concern? Only about one-third of them attend prayer and class meetings. How can we expect them to bother with the children's interests? Some of them deliberately keep their children away from children's classes and Junior Leagues. Can it be that they do not see that unless these boys and girls are interested and instructed in the doctrines of our church, and held for the church, there will be no men for officials in the near future? Wise men and long-headed they are in managing their business affairs, but very dull seemingly when it comes to this important matter.

3. *Do mothers and fathers teach the Scriptures, to say nothing about the great doctrines of their church, to their children?*

Some do, of course, but there is less of it today than ever. This lack of training is a severe blow to the Sunday-school and all church work for the children. The field secretary of England at the great Sunday-school convention in London recently said that the reason for a falling off in attendance and interest was due to the fearful neglect of parents to teach the Word in the homes. The facts are that Methodist parents criticize the church and ministers because of lack of religious culture manifest in their children, when they are doing nothing themselves to help them. Ah! the blunder act is being played in the homes by the parents with great success.

4. *Do teachers in our Sunday-schools even call attention to our church doctrines?*

Nay! Nay! These teachers are Christians and Methodists, and yet many avoid the presentation of our doctrines, and many apologize for them. Of course, a teacher is not to make a hobby of our creed, but it is simply outrageous to find after years of tutelage that our young people have not the slightest idea of the fundamental doctrines of the church. What are we Methodists for? Can we expect to hold the children to the church at this rate? In a large school there was a large and popular class. The teacher was well liked by his pupils. The pastor soon found that he was advocating theories antagonistic to our church beliefs, and leading the girls astray. Every pastor should take pains to know what the teachers are giving the children. They should not be allowed to prejudice them against the church.

These complaints we offer are made against the church as a whole. There are many exceptions, of course. We must soon appreciate more fully the significance of youth and childhood. We must meet them, as a church, as they enter young manhood and womanhood, and introduce them to God and the church. These are critical years. They must have more than secular culture if they are to become sturdy Christians and zealous workers in Christ's church.

Let us name ways in which our church is blundering respecting the child's religious culture.

1. *There is a disregard for infant baptism.* Death came upon all men by the sin of one, so life and grace came by Jesus Christ. Children are under the gracious provision made for the race in the death of the Saviour. They are saved, if they die before reaching the age of accountability. The rite of baptism should not be withheld — so says the church. But how we neglect to urge this matter and to instruct parents concerning it! It is a matter of indifference largely. These children are members of the church and should be so treated. They are such by birthright, not by sufferance. We are to keep them from going wrong. O God, forgive our neglect and disregard! What might be the increase in Methodism in a few years, should we attend to this matter with becoming diligence?

2. *Definite religious instruction of the children is neglected.* Let us learn a lesson from the ancient Jews. They made Jews doctrinally of their children. Our religious teaching should tend to make Methodists of our scholars. Strange that many act as they do concerning church relations. A mother said: "I don't care to what church my children go." Another said: "When they are older and go in society, they may choose what church to join." Abominable, such training! The church is more than a social organization. It does make a difference what communion our children unite with. We love all, but no church takes our love, or should take it, like our own. How is it? Are our baptized children cared for? Are the Disciplinary classes formed? Do pastors know all the children and plan to instruct them? This is the way to hold them. Catholicism won back Germany, after Lutheranism captured it, by teaching their doctrines to the children in the schools. These Jesuits paid no attention to adults. This is a lesson for us. Bishop Janes once said: "The time is not far distant when two sermons will be preached to children where one is preached to adults. Instead of trying to straighten some old crooked tree in the orchard, we will take the tender plant and seek to direct its growth." We believe in catholicity, but the facts are that our children are not growing up into it as they should. Every child in the church should be carefully led into full membership.

3. *The Junior League may be one of the best agencies for the religious instruction of the youth.* Here is an opportunity for catechetical training. Here a chance to steadily culture the children for the church. They are entitled to it; they stand bewildered, waiting for some one to guide their feet. If they go to the bad, who is responsible? Do not say, "I will wait till my daughter is sixteen." She may not live till then. Destiny is settled for two worlds, in nine cases out of ten, from the age of eight to sixteen. The Junior League should be utilized in saving our children to Methodism. Here the pastor can give religious instruction. He should be superintendent unless he

be cold-blooded or dried up. He can make it the pastor's class.

Here the pastor may win many homes for the church. He may reach parents through the little ones. He may here teach the children to become princely givers. We have too many stingy Methodists. They are found among the rich and the poor. We must bring up our children to love, pay to, and fight for, our church. We have blundered in that we have been so lax in this matter. We should take new interest in the work, knowing that God will delight to help us. Among all the redeemed in the world to come there will be none whom God will more delight to honor with the crown immortal than the faithful instructor of children in spiritual truth.

Manchester, N. H.

A SONG FOR EVERY DAY

The weary world's a cheery place
For those with hearts to win it;
Thank God there's not a human face
But has some laughter in it.
The soul that comes with honest mirth,
Though health and fortune vary,
Brings back the childhood of the earth,
And keeps it sound and merry.

The plodding world's an eager place
For those with wit to use it;
Where all are bidden to the race,
Let him who dares refuse it!
The simplest task the hand can try,
The dullest round of duty,
Knowledge can amply glorify,
And art can crown with beauty.

A busy, bonny, kindly place
Is this rough world of ours,
For those who love and work apace,
And fill their hands with flowers.
To kind and just and grateful hearts
The present grace is given
To find a heaven in themselves,
And find themselves in heaven.

— Dora Read Goodale.

MICHIGAN LETTER

"N'IMPORTE."

TIME enough has elapsed since the holding of our Conferences to get a good perspective on their work. We had the veteran Bishops Merrill and Andrews with us, and they seem to have done their work with such painstaking attention that almost no complaint has been heard by church or preacher over the appointments made. Last year in the Michigan Conference, the whole year through, there were mutterings and vigorous detractions concerning the administration of Bishop Vincent. And it does look from this date and point of view that he spent all too little time upon the appointments. He seemed to enjoy better the time he spent upon the platform in addresses of a semi-religious and literary nature, and perhaps his enjoyment of that sort of thing led him to undervalue the importance of long and laborious attention to the making of appointments. But no criticism is made in Michigan Conference over Bishop Merrill's work. It certainly was carefully done, and, to all appearance, as well done as work in such a great Conference can be. There was much dissatisfaction over Bishop Vincent's reduction of the districts in the Conference from nine to seven, and many declarations that the Conference would request the Bishop presiding this fall to return to the former number, but there wasn't a peep. And it is probable that Michigan Conference will never contain more districts than now. The sentiment is quite general now that Bishop Vincent did a good thing in that, albeit quite unpopular with some at the time.

The Detroit Conference was held in a church too small for so large a body, but the Bishop was an old-time manager and he

kept things going with celerity and was ready for adjournment on the afternoon of the sixth day.

A strong man transferred out of Detroit Conference to the West Wisconsin, is Rev. A. B. Storms, perhaps the most all-around, scholarly man in the body, although yet under forty. His going was a loss to Michigan — both Conferences, for he was very favorably known and very popular across the line among our Michigan Conference brethren as at home. His place was taken by Dr. Baskerville in exchange from the West Wisconsin, and he has made quite a hit already. He seems to know everybody right straight off and he is already taking hold like an old-timer with us.

The meeting of the City Evangelization Society which recently met in Detroit brought together specialists from afar who have particular interest in our Methodism in cities. Some of your New England divines were with us to help us solve the city problem, and we heard them preach and lecture and make speeches, and we concluded that God had made them of about the same blood as ourselves, and they were godly men and earnest Methodist preachers just like others of their class, not so very much more nor less. But our staid and proper old city was considerably stirred up by some of these brethren who came in on us, and we found out that we actually are worse than we thought ourselves, that we have some places in our city, and not a few, that are somewhat like whitened sepulchres, and that our splendid old city on the river has some pretty tough quarters not very much outdone by any other city in the land. Some of our city preachers have been giving things an airing since, and the newspapers have pitched into them, and so on the whole it has been quite breezy in our metropolis since the City Evangelization folks went home. But we shall quiet down again.

The election recently passed was of interest to the Methodist folk, for one of our former preachers was a candidate for Congress and the Methodists generally are quite jubilant that he got there. He is Rev. Washington Gardner, D. D., Secretary of State, who will go up to our chief city to legislate for a nation's welfare, and we all feel that our country will be safe in hands like his.

Methodists generally are not so proud over the election of our chief executive in the State, but he had a large vote and the *hoi polloi* seem to track after him in great crowds. But if half the things which are said about his personal life and speech are true, then Methodists and all other Christian people may well hang their heads when they speak his name. The State may honor him, but not he the State.

The leading and wealthiest church of Michigan Conference, Division St., Grand Rapids, has dressed itself up fine — inside. The church building was erected a generation ago and is too small for present needs, and now not desirably located, and several efforts to build a new church on a better site have proved abortive; but now such efforts will cease for a decade or two to come. The old church has been reseated, refrescoed, reheated, relighted, recarpeted, etc., and all in an up-to-date, aristocratic fashion, at an expense well toward \$8,000. The reopening occurred a few weeks ago, with a sermon by the president of Albion College, who, by the way, has been transferred to Michigan Conference from the Genesee, so we hear.

President Ashley is quite fertile in new schemes for the benefit of Albion, which he has now served for about a year and with pretty general satisfaction. He is young

and enthusiastic and may have some Utopian schemes in mind, but with his level-headed trustees he will get on all right. He has succeeded in getting about quite generally over the State, preaching and lecturing, and he is rapidly getting acquainted with the Methodist public. If he does not draw students to Albion, it will not be for lack of hustling. It will gratify him and the friends of the college generally that there has been a substantial increase in the students who have matriculated in the literary department of the college.

Our Conferences lost about 2,000 members and probationers last year, according to our statistical reports, but we made substantial gains in preachers' salaries and in benevolences.

THE PECULIARITY OF CHRISTIAN LOVE

REV. GEORGE MATHESON, D. D.

"Love envieth not." — 1 COR. 13: 4.

CHRISTIAN love is the only kind of love in which there is no rivalry, no jealousy. There is jealousy among the lovers of art; there is jealousy among the lovers of song; there is jealousy among the lovers of beauty. The glory of natural love is its monopoly, its power to say "it is mine." But the glory of Christian love is its refusal of monopoly. The spiritual artist — the man who paints Christ in his soul — wants no solitary niche in the temple of fame. He would not like to hear any one say: "He is the first of his profession; there is not one that can hold the candle to him." He would be very sad to be distinguished in his profession of Christ, marked out as a solitary figure. The gladdest moment to him will always be the moment when the cry is heard, "Thy brother is coming up the ladder also; thy brother will share the inheritance with thee."

O Thou, who art the dear love of my heart, I would not have Thee love me alone! I would not desire to monopolize Thy heart. I would not claim Thee as my solitary possession. I would have Thee to love me always, to love me everywhere, to love me perfectly — but not to love me only. It is not merely that I am not jealous of my brother; I am very jealous for Thee. If I alone possessed Thee, it would narrow Thee, limit Thee, circumscribe Thee. My Christ, I would not have Thee narrowed — not for all the pride of being the centre of Thy universe. I would not have Thee lowered to gratify my pride. If I am better than other men, I dare not, with the publican, thank Thee for that. Rather shall I pray against my own distinctiveness. I shall beat upon my breast and say: "Break Thy solitude, O Lord! Deprive me of this monopoly of goodness. Destroy my pre-eminence in Thy sight. Remove my isolated splendor on the mountain-top with Thee. Bring up the crowd at the foot of the hill to share my glory — to love and be loved like me. Let us sing one song; let us wear one wreath; let us tell one tale; let us feel one joy; let us fill one house; let us tread one court; let us speak one tongue; let us offer one heart of praise. Feed Thy sheep, lest I love Thee more than they." — *Christian World*

Moody's practical good sense along the line of reaching the people was never more pertinent, perhaps, than at the present time. He says: "We need new methods to reach the people. If one plan doesn't do, try another. Don't be afraid of being called 'peculiar.' Even Holy Writ says that God's people are a peculiar people. When I started in Chicago, men cried out, 'Moody is crazy.' You couldn't find five hundred men who didn't think I was bound for the lunatic asylum. Because a thing has existed fifty years, is no reason it should continue to exist, if it fails to accomplish its purpose."

THE FAMILY

A FAREWELL

LILLIAN GREY.

Old Year, farewell! We cannot stay your going,

For you have tarried your appointed days,
And given us all your store of joy and beauty,

And good and gain; for this we give you praise.

Sometimes the joy with trouble has been mingled,

And pain and grief have followed hand in hand,

And we have grown impatient, and have blamed you

For many things; we did not understand

That greatest blessings sometimes come from sorrows,

And richest harvests grow where storms have swept,

That patience strengthens by repeated testings,

And eyes see clearer that have hot tears wept.

Old Year, farewell! And, going, O remember
How we have loved, have loved you to the last,

And let that love atone for all our failures,
And solace all that hurt you in the past.

Old Year, farewell! God speed your silent going,

And give us grace to live more leal and true;

And, walking with the New Year, still remember

The precious lessons we have learned of you.

Thoughts for the Thoughtful

The Waning Year

I love you, good Old Year!

Not that your days unclouded came and went,
Not that the light was sweet,
But that the darkness drew us close to Christ
In following His feet.

Hallowed by fires of pain, God's proof of love,

Pure, infinite, and free,
You helped us gage the cost and weigh the worth

Of human sympathy.

— M. K. A. Stone.

In the old year's treasury the brightest jewels are mistakes — corrected. — *Christian Endeavor World*.

Let the old years go and the new years come! What matters it, since life goes on and on? Love is sovereign alike in all the world; and, if we may sorrow at the old fashion of death, we may rejoice at the older fashion of our immortality. — A. Gunnison, D. D.

It is difficult, probably, for most of our readers fully to realize that they have come up to the beginning of another year. As we grow older, and the routine of life adjusts itself to certain grooves, the days, weeks and months pass more rapidly. The declaration of Job that his days were "swifter than a weaver's shuttle" awakens a response in all our hearts. A reflection of this kind may readily lead one to a morbid mood. We may think of the transitory nature of everything human, of the illusions of life, of its disappointments, of the grave. Such thoughts have their place and value, but for wholesome-minded people reflection upon the swiftness of life does not lead to moroseness or gloom; it is rather a new call to duty, to the faithful performance of daily

tasks, and to the effort to turn our dreams of usefulness and power into facts. — *Watchman*.

He who has lived in the form of an experience looks back, while he who has entered into the substance and soul of an experience looks forward. "The outward man perishes," as Paul says, "but the inward man is renewed day by day." The perishing of a form and method in which we have lived may naturally bring a pensive sadness like that which always comes to us as we watch a setting of the sun, but he who is in the true spirit of the sunset turns instantly from the westward to the eastern look. The things the day has given him — its knowledge, and its inspirations, and its friendship, and its faith — these the departing sun is powerless to carry with it. They claim the new day in which to show their power and to do their work. Live deeply and you must live hope-fully. That is the law of life. — *Phillips Brooks*.

Another year is closing around you. Soon its horizon boundary will have fallen behind you, shutting off forever this large space of your life. Shall you need the last red embers of its sinking fire to make visible to you with their glow the preciousness of opportunities and blessings written in invisible ink while they were enjoyed in your memories? Shall you need the last level rays of the sunset of the year to slant across all its past scenes to beautify them, as the setting sun brings out the red on the pine stems and the golden gleam on the upland pastures? The close of the year opens your eyes to realize how much you have lost, how unprofitably you have spent your time, have sold your precious hours and days for things of naught. There is no sadder word in the English language than the word "gone." How much is gone that you would gladly recall! How much is gone that you would gladly bury forever! How much is gone that has left you poorer and weaker than you were before! A whole year of life taken out of your little store of threescore years and ten; how much it might have done for you, and how little it has accomplished! As it is vanishing from your sight, and your eyes are opened, and you see the beauty of its wings, catch its departing hours, seek to redeem them. And the last hours of the year, with God's help and blessing, may do more for you than the whole year had done. — *Hugh Macmillan, D. D.*

Another year soon to vanish forever invites us to watch that the next year may be strengthened. To some "nothing but leaves" seems to summarize the past twelve months, and the prevailing mood is one of sadness. But the feeling of sadness is a good omen; it were sadder still if we near-sightedly mistook those leaves for fruit; it is encouraging that we can see the past as God sees it. Though our hearts condemn us, God is greater than our hearts. The spiritually dead experience only selfish regrets; godly sorrow is a sign of life, a crisis in the disease of "that which is ready to die." The new year will be happier if this sadness leads to a more vigorous life. We may make Longfellow's verse our own: —

"Nor deem the irrevocable past
As wholly wasted, wholly vain,
It, rising on its wrecks at last,
To something greater ye attain."

— *Rev. George Zabriskie Collier*.

This last year has added to our experience of this mortal life and of the world. What practical experience have we gained? With the passing away of this year there is the subtraction of one more year from our whole allotment — a most weighty and important circumstance. Life at its longest is but short, and each year is no inconsiderable frac-

tion of the whole amount. How this fact ought to teach us to make a wise use of what remains! How we should redeem the time that may yet be ours, doing for the blessed Master whatever our hands may find to do, scattering the good seed of the kingdom broadcast, if happily it may find lodgment in some good soil, springing up and bearing fruit even an hundredfold to the glory of God. Let the passing of the year, then, admonish us of the stealthy yet rapid flight of time. Every period of life should be entered upon with an earnest prayer to God that He would keep us from spending it in a vain and unprofitable way. Let us, then, at the closing of this year, and as we enter upon the new one, set up a memorial to the Lord Most High, and consecrate ourselves anew to His service. — *Christian Work*.

We are standing on the threshold, we are in the open door,
We are treading on a border-land we have never trod before;
Another year is opening, and another year is gone,
We have passed the darkness of the night; we are in the early morn;
We have left the fields behind us o'er which we scattered seed;
We pass into the future, which none of us can read.
The corn among the weeds, the stones, the surface mold,
May yield a partial harvest; we hope for sixtyfold.
Then hasten to fresh labor, to reap and thresh and sow;
Then bid the New Year welcome and let the Old Year go.
Then gather all your vigor; press forward in the fight;
And let this be your motto — "For God and for the Right!"

— *Selected*.

THE GUIDE OF THE AGES.

MRS. HARRIET A. CHEEVER.

THE old man lingered by the hearth-stone, the door meantime standing open in readiness for some one to pass out, or for some one to enter. The room was grand, high-vaulted, seeming to occupy all space, but the wind was the wind of night, cold, solemn, prophetic.

Outside, lurking close to the threshold, was a presence all unknown; yet fresh, new, the rich elixir of youth coursing through the bounding little pulses.

Very kindly the old man looked upon the little child. Timorously, but questioningly, the youth regarded the gray-bearded sage.

"What wouldst thou?" asked the patriarch.

"So many things! So many things I would know," answered the infant at the door.

"Remember, of all things, Time is short, little one. What, therefore, thou wouldst know, delay not in the asking."

"How hath it been with thee, O father?"

"It hath been well."

"What hast thou seen?"

"Enough; I am glad to be old. Mine eyes have looked upon wealth and poverty, health and sickness, war and peace, life and death."

"So much?" gasped the little stranger at the door.

"Aye, and more. Time would fail me to recount the wonders, the miraculous progress, during my brief reign."

"Brief?" — curiously questioned.

"Aye, brief, child. Time is always brief. This snowy beard, this bent form,

these dim eyes, have come on with marvelous swiftness, yet are they the beneficent harbingers of oncoming, welcome rest."

"Rest!" The vigorous intuitions of the youth caused wonder at the word.

"Aye, rest, my child, sweetest of all sweet words, at the last."

"The last? I know of naught but the beginning."

"True. Age can but talk in riddles to the young."

"You spoke, O sire, of wealth and poverty; what of them?"

"There are in the realm with which I am nearly done those whose coffers are overflowing with gold, their winepresses bursting with the juice of ripe vintages, their houses and lands on every side. Over against these are poor, pitiful heirs without an heritage, sojourners without a home."

"Should these things be, my father?"

"They have been from the beginning, child — a seeming inequality marking the steps of the race."

"A seeming inequality, sire?"

"Aye, child, I spoke advisedly. Age is likely to. Sickness and health mine eyes have seen, as well as riches and want. It oft befalls that where wealth flies in at the window, health stalks out at the door. Many the pampered child of Fortune's favoring, so far as glitter of gold is concerned, that has envied the ruddy countenance of the very poor. Many the mortal whose crutches have leaned against the silken cushions of a sumptuous carriage whose weary occupant has envied, aye, bitterly envied, the penniless brother of the pavement, whose sturdy limbs bravely bear him hither and yon wherever he would go. These qualifying, balancing conditions creep in, and even things in a way thou now canst scarcely comprehend."

"Penniless brother, sayest thou?"

"Aye, child, the world holds one vast brotherhood."

"What united them all, sire?"

"A common Fatherhood."

"How can that be?"

"I will tell thee presently, and experience will further teach thee. Youth cannot easily grasp what becomes clear as daylight to the eye of age."

"And what of peace and war, my father?"

"There come times when, alas! little one, nation rises against nation and kingdom against kingdom. With instruments of destruction, brother wages strife and warfare against brother, for the settlement of claims and questions that can be decided in no other known way."

"Is it right, O sire?"

"There are times when war becomes the only just recourse. Listen to the words of a Bishop, a man ordained to teach the people righteousness and equity: 'Hateful and hideous in its essential nature, and bringing inevitable horrors in its train, . . . there is that, nevertheless, in any righteous war, which develops the loftiest virtues of our race — patriotism, self-sacrifice, patience, clemency, chivalry, heroism.' Thus it is that light springs out of darkness. Try, O child, to view life's events

in the clear radiance of virtue and the right."

"And peace, sire?"

"It is the end of strife."

"And comes — when?"

"Not in entirety until thou hast reached the time and the place to which I have attained. The open door through which I am about to pass brings perfect peace and endless rest."

"But thou art old, sire." The voice of the child wavered, and its eyes drooped.

"That need not sadden thee. Thou art young, 'new.' Standing at Time's threshold, youth loves the struggle and courts the strife. There is glamour in the busy arena, the pushing crowd, the ambitious world. Without fresh strength such as thou bringest the tired earth would fall into decay, the hands of men would be palsied, the hopes and aspirations of the future would perish."

The prescient instinct of latent powers leaped into the child's clear eyes and fired his dawning perception.

"Yes, I would strive," he said in a voice quivering with eager anticipation.

"Struggle toward the light, battle for the right," cried the old man. "My words are nearly ended. Look into this room, this place called Time, and know, O child, that for souls it is the beginning of Eternity! As I pass out of yonder door thou wilt come in, and I shall vanish."

"Whither?"

"Into the past."

"The past?"

"Yes —

"Into the past,
Like a leaf on the current cast,
Where there's never a break in the rapid flow
Of time and events that forever go
Adown the stream of the past,
The beautiful stream of the past."

There was a ring of triumph in the old man's voice.

"Then it is beautiful to be old, O sire!"

"Aye, glorious! Only cling with untiring hold to the Guide of the Ages, and the end will be — peace."

"Ah! there is a Guide? Tell me of him. Quick! I hear the tramp of hurrying footsteps coming this way."

"Tis but a week ago, little one, that throughout Christendom strange, sweet bells were ringing. They pealed in praise of One who came, like thee, a little stranger to the world, and, like thee, He came at midnight. His advent meant the redemption of the race of men. His career in Time was brief, yet it was long enough to insure salvation for all who would but follow His lead. He was the wonderful Guide of the ages. Through Him, 'Life is ever lord of Death.'"

"And his name?"

"Was the Christ, the Elder Brother of all humanity. It is through Him is wrought the chain of relationship bringing men under the great fatherhood of which I spoke a moment ago. Thou wilt understand more of this sweet mystery as Time draws thee into its embrace."

A brazen throat clanged the hour of midnight. The majestic presence within the vast room paled, receded.

"Your name, O sire?" cried the child.

"I am the Old Year."

The whirring wheels of Time pushed the child across the threshold, and ere he could peer with curious vision into the engulfing Past, the shout of a merry crowd greeted his youthful ears: —

"A Happy New Year!"

Newton, Mass.

GOOD-NIGHT

Good-night, sweet year, that brought to me
Dear friends to love, rare wealth to hold,
That gave me flowers for memory
More precious far than fleeting gold.
Good night, sweet year, wherein I read
Full many a page with rare delight;
Thy latest hour will soon have fled
O pleasant year, sweet year, good-night!

Good-night, sad year, that left away
Some hopes I cherished; gave the pain
Of disillusion; dimmed the day
With wrecks of labor wrought in vain.
Good night, sad year, that some time knew
My pillow wet with bitter tears;
Good-night, sad year, that drifted too
Far hence on Time's black sea of years.

Good-night, blithe year, that to the home
Came smiling with so gay a face,
Bade roses bloom in hall and room,
Sent small feet pattering through the place
That woke such bells of melody
As touch the eternal chords that ring
Where evermore the ransomed be,
And saints for aye behold the King.

Good-night, brave year, that gave me
strength,
And helped my will to overcome
In struggles, where the foe, at length
Baffled and beaten, left me dumb,
Yet taunting with victorious song!
Good-night, brave year! I fain would keep
Thy secret still to right the wrong,
But thou art weary. Rest and sleep!

Good night, O year, most sorrowful
Seen from the earth side, ache and loss
And clouded dawns, and dear ones gone,
Have deeply stamped thee with the cross.
Good night, O sorrowful, sweet year,
Sweet with the promise of the day,
Where heaven's own morning shall appear
And all the shadows flee away.

— MARGARET E. SANGSTER, in *Congregationalist*.

THE PASSING OF THE YEAR

MRS. M. A. HOLT.

WE do not think so much about the swift flight of time when the year is new and young. Then it seems like some bright presence that is to remain always with us, and not like a season that is passing moment by moment away.

We seldom think of the sombre autumnal days when the New Year's bells ring gaily out upon the frosty air that almost seems to throb with new life. And it may be better to do this, thus leaving the shadows of the past forever behind, and looking up into the bright skies of God's love and goodness. It may be better not to think that the young year is also passing, but to smile and rejoice as we come to another milestone in life's great journey. The beginning of a new period is always crowned with promise, and so we look forward with the sweet, strange eagerness that is ever awakened when hope sings its glad song in our souls. Yes, it is surely best to forget the passing of time whenever a new year is born unto the world.

But the glad days of the young year pass, and springtime comes with its new life teeming with glorious things. We see no more the ice jewels and fields of shining snow. A lovely queen takes the "year's bright throne," and the land bursts out into bloom and verdure. The hoarse-voiced winds change into low, gentle breezes that bear the rich fragrance of a thousand wild-wood bowers. Nature has been transformed from a stern tyrant to some sweet presence that we love. Even the far-off star wears a

softer light, and the floating clouds seem to reveal the milder glow of some brighter land over which they have passed. Yet the year is surely passing even when we dream and smile in gardens of bloom and beauty.

The fair June — that rose-crowned season when the world seems to almost become heaven — also passes, and we cannot keep it in our grasp. As the long days of summer linger over the land, it never seems as if the year were going upon swift wings. We wear the old-time smile and revel in the noontide of the year as the sun drops its bright gold upon the land. The voices of nature speak not to us of blight and decay. Even the low whispers of the solemn old pines give not a hint of change and death, or even that the year is passing from us forever.

Not until the gorgeous leaves begin to fall at our feet, and the breezes are touched with the autumn chill, does the thought come to us that the year is really passing. Not until some stern fact presents itself do we realize the truth that we have known and yet not known. But when our flowers become touched with frost-blight, we begin to realize that the spirit of death broods over the world.

Then the sad, solemn thoughts come that are always so profitable to us. Then we cannot fail to read in nature the story of our own mortality. Then we understand that life is passing, too, and that its autumn is coming somewhere upon the tide of the years. We see, as we look over the record of the year, the neglected opportunities that we might have made grand with blessing if we had performed our part. We become conscious that failure and defeat have touched our lives along the ways of the past. Perhaps we also become conscious that blessings have fallen upon our pathway as thickly as autumn leaves come drifting down to the earth.

The final passing of the year into the great misty shadows of the past should be the glad time when we wear our brightest smile and breathe our most grateful prayers into the ears of the Infinite One. It should be the time of times, the day of days, when we enter into a new sweet life of faith in God. Then the New Year will be a golden milestone in life's journey, and the passing of time will only mean the passing into a better and truer life each day we live.

New Berlin, N. Y.

THE BEAUTIFUL POISON IVY

LAST week the Young Men's Christian Association of a certain city held the first social of this season. Preparations were made to make the occasion one of great delight and profit. As the hall was a rather bare and forbidding looking place, some of the young men determined to make it attractive with decorations, and from the woods they brought branches of beautifully-colored leaves.

The room glowed with the bright beauty of the red, yellow, and green foliage. Everybody exclaimed over its unusual glossiness and brilliant hues.

The wife of the general secretary, a lover of all that is true and beautiful, fastened a cluster in the bosom of her dress. The object of the committee, to make the place attractive, was accomplished.

Imagine their consternation when the superintendent of the boys' department, being called in to admire, exclaimed: "Why, you have decorated this place with poison ivy! If the folks handle that stuff tonight it will poison them. Your hands and faces will all be covered with a terrible rash, which causes intense suffering."

Of course the beautiful poison ivy was removed at once. I went to my home wondering if in our efforts to make the League attractive to young people we do not some-

times, unwittingly perhaps, decorate with poison ivy.

Because a tableau is beautiful, a comic recitation amusing, a certain entertainment "taking," we must not forget to inquire: "Are they wholesome? Is there any poison here?"

Many half-informed people confound beauty with goodness, saying because God is author of all beauty, therefore all things beautiful are wholesome and usable.

Think a moment. God has made no more beautiful vine than the poison ivy when the autumn frosts have tinged its shining leaves with rainbow colors, but He has also made it poison. Ignorance of its poisonous character does not prevent you from being poisoned by it. Ignorance of the insidious poison in some ways of attracting young people will not prevent their being harmed.

Not long since a member of a sister evangelical church, a lady active in the auxiliary of the Young Men's Christian Association and other philanthropic societies, gave a party at her home. We met her eagerly searching for brandied candles to serve with the refreshments, because "everybody likes them so, and I want them to have a good time." Wasn't she decorating with poison ivy?

In the year's work that is before us shall we not, dear fellow workers of the Epworth League, make sure that our "attractions" be such as shall do our young folk good, and not harm all the days of their lives? Beware of poison ivy! — MARION B. KNIGHT, in *Epworth Herald*.

ABOUT WOMEN

— For the past ten or twelve years Miss Annie E. Baker of Newton, daughter of the late Rev. William M. Baker, has devoted her entire time to the collection of literature of all kinds for the sick poor and shut-ins of those out-of-the-way places where libraries are unknown and books and papers practically unattainable.

— Mrs. Mary A. Livermore quietly celebrated her 78th birthday on Monday, Dec. 19, at her home in Melrose. She is in good health, and made an address Sunday afternoon at the W. C. T. U. meeting in Tremont Temple. A contemporary says she "is broader, brighter, more hopeful than ever." In speaking of her long and varied experiences, Mrs. Livermore says: "I have only done things as they came along because I thought it was right to do them."

— The Boston Transcript of Nov. 19 has an obituary notice of a woman who must have been so interesting and unusual a person that it seems a matter of public obligation that some competent delineator of New England life should put her into a book. She was Miss Amanda Peavy, born in 1827 in New Hampshire, and employed for over forty years in one of the great dry-goods stores of Boston. Before that she had traveled abroad as companion to a lady who belonged to a well-known Boston family, and it came about, naturally enough, that she got to know more or less intimately all the Boston folks whose acquaintance was a social distinction. At Stearns', where she was employed, she seems to have become an institution. Being in daily communication with a great number of acquaintances who liked and trusted her, she took counsel of St. Paul, and did her best to be all things to all women and some men. She took thought for old gentlemen who were her customers, and selected and sent home to them the sort of underclothes that they ought to have; she met the sudden calls for mourning clothes, in the provision of which afflicted families so often need the intervention of a true friend; she was a high authority on bridal trousseaux,

and was invited to all the fashionable weddings. Naturally she had early information about much that was going on, and it is amusing to read that her good offices were often enlisted to disclose engagements and other bits of social news which it was desired should leak informally into the public ear. It helps one to place her when we are told that she was of Scotch-Irish Puritan descent, that her great-grandfather was killed at Bunker Hill, and that her mother survives her at the age of 103. — *Harper's Bazar*.

THE OLD YEAR

If all the old year's days could speak,
I wonder what they'd say —
The snowy days, the blowy days,
The flowery days of May;
The summer days, when shady ways
Were made for children's feet;
Vacation days, when for their plays
The country was so sweet!

If all the old year's days could speak —
Just think of it awhile —
Would their report bring bitter tears,
Or the sunshine of a smile?
Ah! could they speak from week to week
Of honest work well done,
Of well used powers in study hours,
Of fairness in the fun?

Of thankful thought for kindness wrought.
Where homes are rich and glad;
Of tender care to give or share
Where homes are poor and sad;
Of pleasant ways in dark, dull days;
Of little, gentle deeds;
Of earnest hours among heart's flowers,
In plucking hurtful weeds?

Can the year speak of patience meek
Where grief has stopped a while,
Of courage bold, for weak and old
A loving word or smile?
Methinks the year must seem most dear
If thus its speech can be;
O'erfull of joys for girls and boys —
A year of jubilee.

— Mrs. M. F. Butts.

BOYS AND GIRLS

THE OTHER LITTLE CHAP

HELEN FRANCES HUNTINGTON.

N OBODY liked Iky Swartz; he was a meddlesome, ill-favored little fellow, but he sold more papers than anybody on the Canal St. beat, and the other boys hated him for that alone. They called him "sheeny," and made all manner of fun of him, but he did not care so long as he could do them out of customers.

Sam Beck had a deep and bitter grudge against him, which he meant to pay off in heavy scores at the first opportunity. The trouble happened one rainy day when there was not much doing, and the boys pitched straws under Miguel's fruit canopy. Sam saw a gentleman drop his purse at the street crossing, and darted after him just as Iky caught him by the collar and cried out: —

"Hey, thief, I swooped yer dis time! Hello, cop, here's a thief!"

A passing policeman answered the call promptly, and took him in charge.

"See dat gent?" said Iky, pointing to the owner of the purse, who had stopped at the opposite crossing to board a car. "Dis kid swiped 'is tin. I saw 'im do it."

The matter was referred to the gentleman, who identified his property and gave Sam a sharp lecture on dishonesty, after he begged the policeman to let Sam off for that time, and the matter dropped. After that Sam never spoke to Iky, but he hated him more than ever, and vowed

to pay him back; and Patsy Trip, his pal, promised to abet his efforts.

But before they could execute their plans Iky disappeared from the quarter, and the trade went up immediately. When he returned he was very pale and thin, and coughed almost incessantly. He cried his papers from morning till night as usual, but the troublesome cough hindered him greatly, and his trade dropped off little by little until he was forced to seek other quarters. So he stayed away altogether, and the boys rejoiced in their increased prosperity.

"I can't lick a feller what's down," grumbled Sam to Patsy. "Jes' wait till he's well, and see if I don't do him up tight!"

But the days lengthened into weeks and Iky did not return, and Sam's attention was attracted to other matters, among them a plan for a New Year's surprise for Mrs. Dolan, who kept a coffee counter around the Canal Street corner. She lived in a tiny room behind the restaurant, with her green parrot for company, and took a rough, substantial oversight of all the homeless boys who patronized her little shop, and gave them many an extra cup of coffee on cold nights. Sam got the idea from the daisy in the cracked pot in the window that she would like a flowering plant best of all — a beautiful red, red rose, like the ones he had seen in Fleishman's window.

He found to his dismay that all his savings for a year could not buy such a flower. He priced them all, one by one, from the big American Beauty to the little one-dollar Jack rose which exceeded his means by fifty cents. A gentleman watched the ragged little fellow with curious interest until he turned away disappointed.

"What is it you want?" he asked.

"A rose."

"A rose? Would nothing else do?" he asked, smilingly.

"Anything that would smell sweet and blossom New Year's."

He looked over a bank of flowering plants, and selected a beautiful pot of pale green lily spikes, with a tiny flowering stock uprising from the centre.

"Wouldn't that bloom about New Year's?" he asked of the dealer.

"Just about that time. It's a very beautiful flower, you know, sir; it would bloom for weeks with proper care."

"Yes, I know. It is my favorite flower." He turned to Sam and said: "I knew a little boy once who loved these flowers very much. He used to tend them very carefully till they blossomed, then give them to some one who had no flowers. I'm going to give you this for his sake, and I want you to promise to take good care of it. Will you?"

"Oh, you just bet I will!" Sam answered, with sparkling eyes. "What did the other little chap give the flowers away for?"

"He was a wonderfully kind little fellow, always planning to please other people."

"Is he your little kid?" he asked, soberly.

The gentleman appeared not to hear the question, for he turned away and looked down at the fragrant roses in sil-

lence, and the clerk took opportunity to whisper: "'Twas his little boy; he died last spring."

Sam thought about the other little boy all the way home, until it occurred to him that he had no place to keep his precious gift unless Mrs. Dolan would keep it in her window. She gave her cheerful permission; so the pretty pot found a place among the pies and sausages, and grew and thrived in the little patch of sunshine that filtered into the narrow street. Sam watered it every night, and it rewarded his care finely. Day by day the spike lengthened, and the little green pods swelled and ripened into golden buds full of delicious fragrance.

The week before New Year's was very cold. Sam's trade sent him way up town, and one evening he was so tired and cold when he got through that he spent three cents for an elevator fare. He did not often ride, therefore he made the most of the luxury by watching the unaccustomed view of third-story windows and shops, until he passed Bleeker St., when the pictures became squalid and unlovely, and the train ran at arm's length of the walls. There were faces at the windows — little children trying to catch a glimpse of the gray sky above the dark tenement walls. Suddenly he caught sight of a familiar little face bending over a lapful of cloth. Such a wan, thin face! Surely, that was Iky Swartz! It was gone in an instant, but Sam remembered the big tobacco sign over the wall and the paint shop below it. He stopped at the next station, and walked back till he saw the sign. There was a second hand clothes shop on the ground floor, and a dark, narrow corridor with steps leading up into absolute darkness.

Sam tried to pierce the gloom of the hall until he remembered suddenly that he hated Iky, and did not care whether he was sick or well. He could not get Iky's pale, weary little face out of his mind. All the next day he thought of him, and at night when he snuggled down under the coverlets he wondered if Iky was cold as well as sick.

New Year's Eve he bought a splendid brooch for Mrs. Dolan because he could not bear to part with the flower; when he appeared with his gift in the morning the lily had opened into full bloom. He looked into its golden heart and drew a deep, deep breath of its matchless perfume. Surely, never a rose was so exquisitely fragrant! He wished that other little chap could see it. How pleased he would be! Ah! if Iky could see it and get just one whiff of its fragrance! Perhaps the other boy would have given it to Iky. He laughed in fine scorn as he thought of doing so much for Iky whom he hated; but the blessed spirit that lives in every soul said, softly: "You must give that to Iky. You are strong and well, and he is sick and friendless."

"The other chap would have done it," he murmured.

So he wrapped the delicate flower about protectingly, as he had seen the florist do, and started out bravely. It was a long way to Bleeker St.; his bare hands ached with the cold by the time he reached the dark upper hall. No one

answered his knock, so he pushed the door open and entered. The room was little and cold and absolutely bare of comforts, and so dark that Sam did not at first see the deathly pale face on the pallet in the corner. A woman sat by the window sewing, and beside her was a little girl busily pulling bastings from a pile of made-over garments. The whirl of the machine drowned the noise of his footsteps, and no one saw him until he stood quite close to Iky's pallet; then the mother looked up with a start, and putting her hand to her lips pointed to the sleeping boy just as Iky opened his hollow eyes and saw Sam.

Sam said never a word, but bent down and began to unfasten the wrappings of his precious gift; he was a long while about it, for there was a lump in his throat and tears blurred his sight, but at last it stood revealed in its spotless beauty — the fairest thing that had ever come into those lowly lives. Sam pushed it close to Iky's pallet.

"It's yours," he said, simply.

"Mine? O mutter, mutter!" Iky whispered in his native tongue, his eyes sparkling with joy. The mother came and knelt beside him and feasted her tired eyes on the flower that made the dark, bare little room radiant with light and fragrance. Neither of them thought of thanking Sam until he rose awkwardly and tried to go.

Then Iky put out his wasted hand and said: "I've dead mean to yer, Sam. I'm that ashamed! When I get well you'll see!"

"That's nothin'!" said Sam, awkwardly; but there was a strange new joy in his heart as he scrambled down the rickety steps into the frosty morning air.

"That other little chap would have done it," he murmured.

Gainesville, Ga.



Epworth League Department

Edited by REV. F. N. UPHAM.

As Saith the Preacher

So say we, and "invite your careful and prayerful attention" to a single meditation. In the month of May this department lifted up its voice and spared not its energies in behalf of the Bible. Its every utterance at that time was with reference to the Holy Book. Today another single theme engages us as we speak exclusively for the time being concerning

The Church

Beyond question the wave secularism has reached in its tidal oncoming and is now breaking at the very base of Mt. Zion. Plains and foothills hitherto high and dry were submerged long before the waters of irreverence began to dash against the walls of Jerusalem. Traditions and solemnities of varying worth and genuineness disappeared while yet the church stood above the floods of disparagement.

In other words, the world today has in its thought, at least, attempted to put the church of the living God on a level with the institutions of dying men. The ancients deified the works of their own hands. The moderns would *humanize* the creations of the Divine Father himself. The church is in danger as to the final issue. There never will be another flood. God's bow is in His cloud in sight of all uplookers. But irretrievable loss will come to many as they fail to discern the church's

UNRIVALED POSITION.

It is of *divine* origin. That fact places it at once above all fear of competition. Its ark may tremble as it moves to a place of higher sacredness, but Uzzah need not in alarm attempt to steady the holy burden, for it is not going to fall. To be convinced that the church is actually *God's* church, would be a mighty strengthener of weak hands and confirmer of feeble knees. And this is the persuasion that ought mightily to possess and sway every Christian's mind. Then there is no fear of competition, no patronizing its ministers or evading its obligations. Its voice then has authority.

But there are today many

WOULD-BE RIVALS OF THE CHURCH.

For a time they are in some places successful competitors. Barabbas outran Jesus in the popular esteem that fateful crucifixion day. Societies of all kinds, lodges innumerable, fraternities whose name is legion, clubs low and clubs high, are bidding for the men and enrolling the women. A philanthropic trait many of them have, but that is not the *clean heart*. The Bible rests on a high altar and Christian emblems symbolize profound secrets in many a hall. All this is good as far as it goes, but such a course skirts the shore and never makes for the open sea. It doesn't go far enough.

In the cities to an extent that is threatening, and in the country districts disas-

trously, these societies are taking the time, money, energy and spirituality of many a Christian. The obligations taken in chambers of mystery seem often to be more binding than those high vows solemnly assumed at the altar of God's church "in the presence of all His people." The faithful pastor is shocked again and again at the audacity of some church member who coolly excuses his constant absence from prayer-meeting because, forsooth, "It is my lodge night!"

Let no reader of these words suppose that they are written with a pen sharpened with anger or dipped in gall, for he who writes them knows the fraternal grip and prizes highly some associations with men of kindred pledges; but to compare the sublimest organization on earth with the church of Jesus Christ — the attempt would better never be made! Night and day are not more unlike. The East and the West are not farther apart. There is no comparison.

There is a fear — alas! it is too often well grounded — that here and there, now and then, may be found instances of

INVERTED POSITIONS.

The part seems to be trying to become larger than the whole, the lesser aspires to the place of the greater. A Sunday-school, with church attached! An Epworth League, with church addendum! These are cases in evidence. But we will not "dwell" on this point longer, only to say that if the young people's movement in the Christian Church ever halts in its progress or becomes a thing of the past, this will be the principal cause thereof — which may God forbid!

There is crying need that we all

RE-EXAMINE OUR BILL OF RIGHTS

and re-read the Father's will. He who writes these words was at a meeting of gentlemen recently where recourse to the deceased benefactor's will made elaborate legal advice useless and clarified obscure discussion. So, fellow Christians, what of the church? Read these strong, courageous words of Holy Scripture: —

"The church of the living God, the pillar and ground of the truth" (1 Tim. 3: 15).

"The church of God, which He hath purchased with His own blood" (Acts 20: 28).

"My church," says Jesus (Matt. 16: 18).

"Christ loved the church and gave Himself for it" (Eph. 5: 25).

"Jesus Christ himself being the chief corner-stone" (Eph. 2: 20).

SHOULD I JOIN THE CHURCH?

There can be but one answer to this question. Strange that it is ever asked, but it is, and hesitancy here is fatal to usefulness and usually the immediate forerunner of lapsing into the world. It is as natural for a Christian to join the church as for a child to go home, for it is "the household of faith." Phillips Brooks says, strongly and impetuously:

"Whoever knew soldiers all fighting for the same cause and not forming an army? Or who ever knew scholars sitting at the feet of the same teacher and not making a school?" There is a loud call for more

CHURCH LOYALTY.

Not bigotry, but loyalty. Character is mirrored in one's intelligent, reverent, and unflinching devotion to the church. He does not know the peace of God most truly till he "prefers Jerusalem above his chief joy." The church is worthy your most ardent love, my brother. Duty is a poor motive-power for a holy life. Love is the "more excellent way." The charge is sadly true in too many places that there is a division of interest between the church and the League. This is only and always wrong.

Church loyalty always

STANDS BY THE PREACHER.

He is the leader, and the loyal League follows his guidance. In fact, such a company needs little direction. Loyalty develops leadership and can be trusted. Loyalty makes the class-meetings thrive and fills up the awful prayer-meeting gaps. It puts a premium on front seats and doesn't rush for the benches nearest the door and the cold outside world. It makes melody unto the Lord, and so the singing moves gladly along. It testifies readily, and thus resembles the artesian well, not the force-pump.

CHURCH LOYALTY IS GENEROUS.

It gives regularly, systematically, largely, and increasingly. It believes faith is another name for courage, and is available for a prudent audacity and holy enterprise as well as for the development of character. It thinks the best way to live is to give, and to grow is to go, hence "no good thing" is lacking its heartiest support.

The New Year

is just at hand. Before it comes thousands will perhaps see these lines. Let them be to every reader — to you as you now see them, an invitation, yes, an exhortation, to go to the watch-night meeting, and there on your knees dedicate yourself anew to the Lord, who, "for us men and our salvation," came to earth and died "that He might bring us to God." May 1899 prove the year of jubilee to thousands of our people, and the church make mighty gains in her conquest of this world for Jesus Christ! Amen!

For Junior League Work

This is perhaps not altogether new, but it may help you. Let us suggest that you *vary* the kind of meetings you hold. A plan like this is practicable, and if worked, will be a great success. Suppose you meet Monday afternoon — the time makes no difference unless it is

Sunday—then let us particularize as follows:—

- First Monday—A Temperance Program.
- Second Monday—A Missionary Hour.
- Third Monday—A Good Manners Hour.
- Fourth Monday—A Doctrinal Hour.
- Fifth Monday—A Social Hour.

Hold strictly to this, prepare for it in time, and it will help you very greatly.

Northern Lights

They glow along the northern horizon about this time. Opportunely, then, the *Canadian Epworth Era* has appeared. It is dated January, 1899, and is published at Toronto. The present plan is to have it a monthly sent to any address for a half-dollar a year. It has 32 pages a trifle smaller than those of ZION'S HERALD. The contents of the first number are varied, interesting and of a high order. It has caught the secret at the very start of saying things in a bright way. The paragraph style is evidently in favor at the office, but it is not overdone. Surely it is a very modest request that its publishers make for 5,000 subscribers right away. Five times that number would seem to be in keeping with its worth and promises. Rev. A. C. Crews, Canadian Epworth secretary, is the editor. He has our heartiest congratulations on his successful beginning, and assurances of most interested sympathy. We believe in him and his paper.

The Epworth League's Opportunity

The recent friendly criticism of the Epworth League has done good. At first there was a natural recoil, for the charge seemed harsh and unwarranted. Good men differed. Some heat was generated in the friction of the subsequent discussion, but it has cooled down now, and no machine with ball bearings, and oiled at that, ever ran more smoothly than the Epworth wheel revolves at this present time. There is "peace on earth" at the Christmastide. The leaders of our great young people's host now recognize and acknowledge the pertinency of the warning. There is virtually a right-about-face movement, and the trend is toward spirituality among all our chapters. Let the cloud cover the sky. May its showers soon refresh this dry and thirsty land!

Now is the League's opportunity. Stand by the preachers of Methodism, ye young sons and daughters of the church! Kneel with them at the altar of consecration in your thousands of watch-night meetings all over the land, rising to both wish and make a happy new year by such tireless fidelity to Jesus as "always abounding in the work of the Lord" implies. Let the pastors find in the League young people their steadiest and most constant helpers in the revival meetings that are just at hand. Then will the reproach utterly vanish, and the Master's benediction give "the oil of joy for mourning."

Great occasions do not make heroes or cowards; they simply unveil them to the eyes of men. Silently and imperceptibly, as we wake or sleep, we grow and wax strong, we grow and wax weak, and at last some crisis shows us what we have become. — Canon Westcott.

Junior Jottings

REV. O. W. SCOTT.

Junior League Superintendent.

A NEW circular letter to Junior superintendents (Conference, district and local) will be sent to Epworth League conventions for general circulation at the Junior Conference, if the program builders will send such request to the undersigned. The "connectional spirit" of Methodism is strongly emphasized in this folder.

The General Superintendent again urges upon local and district superintendents the request for names of all Junior Leagues, new and old, the address of the superintendent, date of organization, and number of members. Please sit down at once and send this very necessary information for a complete roster of the Junior Leagues of the First General District, now in process of formation. Also, the names and addresses of all Conference (or State) and district superintendents. Send today.

We heartily commend to the attention and study of district and Conference superintendents the annual report of Mrs. Charles U. Dunning, presented at the recent Epworth convention held at Suncook, N. H. Mrs. Dunning is the Junior superintendent for the New Hampshire Conference. Send to her for a copy of said report. Her address is Franklin Falls, N. H.

The "Junior Ritual," with services for "Installation of Officers," "Graduation," "Consecration," etc., will be issued (probably) in January. It will be so inexpensive that Junior superintendents can afford to supply each Junior with a copy.

Brockton, Mass.

THE CHURCH OF CHRIST

CANON FARRAR.

PERISH the hand which would circumscribe by one hair's breadth the limits of the definition of the church of Christ; perish the arm which would exclude from that one flock of the Good Shepherd the "other sheep which are not of this fold;" perish the narrow superstition that the wind of God, which "bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth," can only be conveyed by mechanical transmissions. I, for one, at any rate, refuse to flatter the priestly pride which would sectarianize the catholicity of the church of Christ. The articles which I accepted at my ordination taught me that the visible church of Christ is a congregation of faithful men, wherein the pure word of God is preached and the sacraments duly administered; and I, for one, even if I were to stand alone, would repudiate and protest against the uncatholic teaching which would pretend to do what it cannot do, by unchurching any who love the Lord Jesus Christ in sincerity and truth.

When I speak of the church in general, I do not mean this or that communion, under this or that organization; but I mean, in their ten thousand times ten thousand and thousands of thousands, the whole multitude of the saints of God. What! are we not to claim as full and honored members of the church of Christ, in every possible true sense of that word, because they were Moravians, those holy missionaries who planted successfully

"Sweet Sharon's rose
On icy plains or in eternal snows?"

Or Williams, the apostle of Polynesia and

the martyr of Erromanga, because he was a Dissenter? Dr. Carey and others in India, because they were Baptists? Or Elizabeth Fry, because she was a Quakeress? If there are any who think that He who died for all mankind cares mainly or chiefly for outward organization, their views of Christ are not such as I learn from Him who made keeping the commandments the essential of entering the kingdom of heaven. I say with Whitefield: "Do they profess repentance toward God and faith in our Lord Jesus Christ? If so, they are brethren."

True and unswervingly loyal in my love for the Church of England, yet I would stand bareheaded before any true saint of God, and be he Romanist or Independent or Quaker or Presbyterian, so he be a saint of God, desiring ten thousandfold more that I may stand with him before the throne of Christ, rather than with those who, though they may have had "Lord, Lord," or "the church, the church," forever on their lips, and have spent their lives in the endless round of outward ordinances, may yet, if their lives have been unloving and unworthy, hear those awful words, "Woe unto you, scribes and Pharisees, hypocrites," and "Depart from Me, I never knew you." For it is Christ and Christ alone; it is not episcopal government, or apostolic succession, or ancient ritual, or the orthodoxy of curiously articulated creeds; it is Christ, and Christ only, and the innocence which shines in the lives of them that truly believe in Him, which has been the strength of Christianity. — *London Truth*.

Christianity is peculiar in that it promises to every penitent, believing soul a new creation, the certainty of which can be tested by personal experience. If the old year has been full of lapses into sin, of remorse, fear and isolation, the new year may be quite another thing in that there may be a new creation in moral force, in holy aspiration, in freedom from guilt. If in the old year you have been spiteful and full of envy and hate, you may fill the new with the zest of love. If you have been Jacob the supplanter, you may be re-created into Israel a prince because, having power with God, you have prevailed. If every man's hand has been against you during the last year, in the new life in Christ you may win the love of all men. Wonderful creative power is this, peculiar alone to the Christian faith! It is the new birth which Jesus explained to Nicodemus: "Marvel not that I said unto thee, ye must be born again."

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THE LADIES' HOME JOURNAL

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League Prayer Meeting Topics for January

REV. MATTHIAS S. KAUFMAN, Ph. D.

January 1 — The Angel Presence for the New Year (Heavenly Company). Exod. 23: 20-25.

"Another year is dawning!
Dear Master, let it be,
On earth, or else in heaven,
Another year for Thee!"

There is something in the human heart which greatly appreciates new things. New styles in dress, new methods in business, new ideas in literature, new experiences in life, are constantly yearned after. How explain this craving for the new? Is it not a divine impulse in man, which ever urges him on and up toward a better state? Does it not point to that consummated perfection of humanity "toward which the whole creation moves?" Is it not a response to that "great voice from heaven saying, Come up hither?" Happy is he who insists that his new shall be true and not false! Happy is he who is so determined to keep perfect allegiance to Christ that he is sure of converting every new year into the eternal treasure of heavenly character! A new year! Untried, it is true. From its opening hand may drop into our lives mingled sorrows and joys, blending successes and failures. But one thing is certain: no real harm can come to those who keep steadfastly in the narrow way. We need not wander into by-path perils. There is a secure highway for the ransomed of the Lord to walk in, and upon it comes no deadly danger. There is a Guardian and a Guide, who will be thy Keeper, thy Defender, against all foes. He is the Angel Presence of our Scripture lesson. Note, —

1. How wondrously He has guided our Republic from its earliest beginning to the present hour. Can any one doubt that He was with our Pilgrim Fathers and the Puritans, with Washington and his heroic, struggling army? Can we question His being with Lincoln and Grant and the brave men who laid down their lives for the Union? He who led the children of Israel by a pillar of cloud by day and a pillar of fire by night into their Canaan, has just as really led this nation through its wilderness of weakness and uncertainty to its present unrivaled greatness. And never was His hand more apparent in national affairs than during the past year. Scarcely anything in fiction is more marvelous than the outcome of our land and sea battles. Stupendous results were achieved with comparatively little loss. God thus gave an object-lesson to the world and to all coming generations how He will prosper the people who wage unselfish war for others, that other human beings may enjoy the fruits of freedom so sweet to their own taste. After our strange experiences in the war with Spain, no history of God's dealings with the Israelites should seem incredible.

2. What comfort should we have in the assurance that this blessed Angel Presence is not for the guidance of nations alone, but individuals are the dear subjects of His care. He took Moses from the bulrushes and carefully trained him through forty years at Pharaoh's court and another forty years in solitude, then stood by him for another forty years of magnificent service, and then quietly burying his body in the mountains of Moab, took his noble spirit home. It is His Presence that has accompanied every truly good man through all his heavenward pilgrimage to the pearly gates. Wesley, when a small boy rescued in the very nick of time from a blazing second story, and aided in starting a religious movement whose influence has made this quite a different world, was conscious of this Angel Presence. This writer, in young boyhood, heard Him say, "Son, give Me thine heart," and gladly responded. He helped me through college and the theological seminary. He called me to preach the glorious Gospel of His Son. Is not He to be credited with whatever measure of success has attended my ministry? Neither Moses nor Wesley could have been more conscious of this Angel Presence than I am today.

3. This beautiful Angel Presence does not grow dim as the years come and go, but He becomes a more vivid, real, and positive personality. All growth in grace is increasing capacity for seeing God and recognizing Him in the relationships of life. To God's faithful and obedient child the New Year is rich and splendid with blessings. It may be a chain of three hundred and thirteen golden links of labor for Christ, and fifty-two diamond Sabbaths of worship. No trusting, loyal heart need dread or fear the unfoldings of Providence. They are all in the interest of God's children. With Whittier we can sing, confidently, —

"I know not what the future hath
Of marvel or surprise.
Assured alone that life and death
His mercy underlies.

"And if my heart and flesh are weak
To bear an untold pain,
The bruised reed He will not break,
But strengthen and sustain."

A NEW YEAR'S APPEAL.

Let every Epworthian determine to make 1899 his best year thus far. It can be done, it ought to be done. Do it for Jesus' sake, for the sake of your associates, and for your own sake.

Observe the morning watch. Spend a few minutes every morning with your Bible, face to face with God. Here will be granted you all needed strength and wisdom.

Devote regularly some proportion of your income to benevolent and religious purposes. With the first-fruits of your toil recognize God, and He will manifest Himself to you.

So divide your time that some moments may be given each day to winning souls to Christ. All this will require much effort, but there is no high excellence without great labor. Seek not the easy way. Seek the best way, and then the best blessings of heaven will gladden and glorify your New Year.

January 8 — A Precious Invitation. Matt. 11: 28-30.

"Art thou weary, are thou languid,
Art thou sore distressed?
Come to Me, saith One, and coming
Be at rest!"

Beautiful assurance! Precious promise! What a turbulent life most of us live! We are tossed hither and thither by the sayings of men, we are vexed by their deeds; forebodings of ill agitate us, surmising chill us. It is a restless sea we sail. Some disturbance is always in the air. Even if we do not fear the ill above, we dread the depths below. Some are always at sea. Christ knew this. He realized what sensitive natures are ours. He knew what a world of suffering was in store for each if left to ourselves. This He would avert. Hence the exquisitely tender words of our lesson.

1. "Come." What a meaningful word! How full of warmth! How it draws! Almost ere you are aware, you are entering the placid waters of Trust bay.

2. "Come to Me" — to the Christ, to the sympathetic Saviour, to the One who will forgive the past, love and strengthen you in the present, and care for you in all the future.

3. "I will give you rest" — rest from indecision, from perplexity, from doubt, from overstraining after selfish gratification, from an over-reaching ambition, from forebodings of ill. Rest — that sweet, childlike, trustful rest which is found only in Christ.

"God is thy rest. With heart inclined
To keep His word — that Word believe;
Christ is thy rest — with lowly mind
His light and easy yoke receive."

The conditions of the yoke are just such as a healthful soul would choose: reasonable, love-woven, abounding in rewards for this life and the life to come. The invitation includes the boy and the girl who as yet know little of burden; the young person who fears clouds beyond a rose-tinted morning; the men and women who feel the weight of care or infirmity; those who are limited by poverty or obscurity as well as those born in realms of wealth and distinction.

The Princess Elizabeth, daughter of King Charles I. of England, lies buried in the Newport Church, Isle of Wight. During her father's troubles she was a prisoner in Carisbrook Castle on the same island. While there she became seriously ill, and one morning was found dead in bed, with her Bible open before her and her finger resting on the comforting words, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." There is a fitting monument now in Newport to commemorate this beautiful life. It was erected by Queen Victoria and represents the Princess with bowed head and open Bible. A close inspection will reveal the finger pointing to the consoling words above quoted.

ACCEPTANCE.

This means rest of mind and of soul, thereby implying an improved physical state. This brings usefulness and happiness, and ensures a heaven of eternal bliss.

"Rest is not quitting the busy career;
Rest is the fitting of self to its sphere,"

REJECTION.

This means unrest to the entire being.

"Day and night my toils redouble,
Never nearer to the goal.
Night and day I feel the trouble
Of the wandering in my soul."

This would be sad enough for a life if there were no eternal doom. Let us do all we can to induce men to spurn rejection and to accept this precious invitation. Then shall we ourselves be gloriously blessed.

January 15 — Where am I Going? Psal. 119: 57-64.

Christ taught plainly and positively that there were only two great paths — the broad way and the narrow; that one led upward to heaven, and the other downward to perdition. Hence we must conclude that all of us are going to the one place or the other. In this first month of the New Year it is well for us to ask seriously: "Where am I going?"

While the writer was a student in college, there were on exhibition in Chicago three large paintings by a noted artist. People would stand for hours and gaze upon the powerful work which attracted and held their soul. I well remember going again and again to place myself under their magic spell. The first canvas represented two noble looking youths hesitating between the choice of two paths which lay before them. The one path was wide, lined with flowers and trees, sloping gently downward and traversed by light, gay, laughing companies. The other path was narrow, sometimes steep and rough, now hidden, now crossed by a dashing torrent, and in the dim distance a cross appeared, faintly illuminating the rough way. This path is deliberately chosen by the more thoughtful of the two young men. He girds himself, gathers his courage, and with determined step starts on his journey. It is a heroic decision. The expression of his countenance is grand. In the next picture he is represented as meeting bravely the responsibilities of manhood, struggling on to ever-rising altitudes. Sunshine and shadow fall across his path, obstacles confront and plains beckon, and still he climbs. In the third painting he is an old man — a grand old man with whitened locks and bent form, but steadily pressing forward. In the distance above the illuminated cross fades under the brighter glories of heaven's gate, while within are hosts of angels and saints waiting a joyous welcome to the now triumphant pilgrim. It is a thrilling scene. The youth's decision is magnificently indicated. A blissful eternity is his reward.

The artist died before painting the two pictures which he had planned to present the career and doom of the other youth. Some expressed regrets that the whole five could not have been completed, while others felt greatly relieved. They dreaded to look upon the graphic repre-

representations of a wandering and lost soul such as this rare genius could have depicted. Really no tongue can tell, no brush paint, no pen portray, the horrors of a life that is wrecked by sin even in this world. How many young men are going to the saloon, to the gambling den, to the house of infamy, to disgrace, to misery, to pain and anguish, here in time! Dreadful is this beyond conception, but what must such a doom be when fixed forever! Where am I going? Toward heaven? Yes. How active I should be in turning others into the same path!

DEDUCTIONS.

1. Each one for himself must determine where he is going.
2. One may fix his course by comparing it with God's Word.
3. Much study of the divine Chart and absolute honesty in judging self must be observed in order to avoid self-deception.
4. Responsibility for failure cannot be put upon heredity, environment, or unfavorable circumstances; for man is the master of destiny. He is made to have dominion. If he fails, it must be the fault of his own voluntary sin, so freely committed that no power could compel it and no power hinder it save his own mighty volition.
5. Man's doom or destiny is based upon personality, involving self-knowledge, self-mastery, self-determination. Personal responsibility is the most stupendous fact of life. By no possible strategy can it be escaped.
6. There is only one sure escape from going to the wrong place. Listen to the voice of warning and invitation and promise as uttered in God's Book. He is certain to go right who persists in saying with the Psalmist: "I thought on my ways, and turned my feet to Thy testimonies. I made haste, and delayed not, to keep Thy commandments."
7. He who determines to do God's will, who decides to "be faithful and never give up," never to grow weary in well doing, may say with Robert Browning, —

"I go to prove my soul!
I see my way as birds their trackless way.
I shall arrive! What time, what circuit first
I ask not: but unless God send His hall
Or blinding fire-balls, sleet or stifling snow,
In some time, His good time, I shall arrive:
He guides me and the bird. In His good time."

Here is that splendid trust in God, that triumphant faith, which it is the privilege of every true Christian to experience. He can say, "I am going home. Whatever hindrances may confront me, I shall overcome at last. 'I shall arrive.' The glad greeting of redeemed ones shall ring through my soul and thrill my being. Heaven is my destination!"

"Let others seek a home below
Which flames devour, or waves o'erflow;
Be mine the happier lot to own —
A heavenly mansion near the throne."

January 22 — Growth in Grace. Psa. 20: 1-9.

"The oak tree's boughs once touched the grass;
But every year they grew
A little farther from the ground
And nearer to the blue."

Growth is a law of life; hence there must be life or there can be no growth. Grace must be in the soul before it can increase. Place a dry stick in the ground. It may be of good size and shapely enough. You may dress and water it. But there it remains, the same lifeless object. Now place beside it a living plant. It is so small that the stick looks down upon it with disdain. However, it possesses life, and little by little it grows. Its roots it sends in every direction, its multiplying branches fill the air; and lo! there stands before us the beautiful oak. Thus must it be with grace.

ANALYSIS.

1. In this Psalm regeneration is implied. The greatest trouble a soul can know is consciousness of a sin-polluted condition. Upon the entrance of such knowledge, prayer is a natural outburst, and the penitent prayer God never denies. Thus the new life begins in the soul (verse 1).
2. Small the beginning, but sure the growth.



Ask for the Best and you'll
get BELL'S
and you'll get
the Best
BELL'S
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For this the sanctuary oft frequented will be of the greatest advantage (verse 2).

3. We must not only be the recipients of mercy, but must bring to the altar our just dues (verse 3).

4. Then will rejoicing be an inevitable accompaniment (verse 5).

5. Consciousness of strength. This does not always come immediately upon accepting Christ, but after a time of straightforward living we can discover in ourselves some signs of growth (verse 6).

6. "Risen, and stand upright." This is always the way with the persistent Christian. It is why he makes headway (verse 8).

The conifers, algae, lichens and mushrooms consist wholly of cellular tissues. Owing to their loose nature, their growth is of marvelous celerity. In twenty-five minutes, we are told, a mushroom may shoot up three inches. Another species grows in a single night from the size of a pin-head to that of a pumpkin. Were it possible for a precocious Christian to grow thus, how little of real strength would he possess. How much better is the fine, close-knit fibre that is slow and imperceptible in its growth! Time, usually a long time, is required for the choicest natures to reach their best development.

HELPS.

1. I need scarcely refer here to secret prayer, the daily reading of God's Word, and prompt and regular attendance upon the means of grace, for these are acknowledged as primary and fundamental. Let us see to it that we do not allow trifles to detain us from their observance.

2. We do not know the beauty of living until we uniformly exercise the grace of generous giving.

3. Have we ever duly considered how essential the daily quiet hour is to the development of the best type of character? The knights-errant watched their armor all night in a solitary place before entering upon a new contest. The savages even knew its value, for their young chiefs were forced to a period of solitude and fasting before being admitted into full standing. It was in the quiet of a jail that Bunyan wrote a book whose potency is only surpassed by the Bible. Hawthorne, in Salem, withdrew himself for twelve years from society to meditate upon man. Thence he came forth a great original author. Have we ever imitated Christ by spending forty days in the solitary wilderness? Surely we cannot meet God's purpose in our lives unless we grow in grace.

"So live that you each year may be,
While time glides softly by,
A little farther from the earth,
And nearer to the sky."

January 29 — A Student's Prayer. (Day of Prayer for Colleges.) Psa. 19: 1-14.

"More things are wrought by prayer
Than this world dreams of. Wherefore let thy voice
Rise like a fountain for me night and day.

For what are men better than sheep and goats,
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them
friends?
For so the whole round earth is every way
Bound by gold chains about the feet of God."

This Psalm is most appropriately called "A Student's Prayer," for the student thinks before he prays. He rushes not into Jehovah's presence "as the unthinking horse rusheth into battle." He looks around him, above, beneath, within, and then turns his instructed personality Godward.

THE FOURFOLD LOOK.

1. He casts his vision outward upon the natural world, and finds immanent Deity shining through all His works. To the devout thinker there are "sermons in stones" and good in every creature; testimonies to a creative Person in forest and mountain and star-gemmed sky; divine poems in rippling rivulets; celestial antheims in majestic storms; "choruses in cataracts;" soothing lullabies in zephyrs, and hallelujahs in ocean billows and land tempests. All nature declares, with planets, suns and stars, "the Hand that made us is divine."

2. He drops his thought down into God's Word and finds that His "law is perfect, converting the soul." How much is revealed to the college man of our day beyond all that David saw in his limited Scripture! This completed Bible has healed numberless hearts and hallowed multitudes of lives by its power and purity. It has aided other writers, and enriched others' lore, and diffused its brightening, sweetening influence through all the finest and truest literature of recent ages. "Its entrance among the nations

has inaugurated the reign of mercy, peace and truth. It has outlived dynasties and migrated with nations," making marble cities more stable and enriching the lowliest cottage. "It has hushed the tempest of the heart, purged the pools of appetite, emancipated the captive will, and winged for higher soaring the eagle-power of intellect." It instructs man for noble living, for triumphant dying, and for a blissful eternity.

3. Again the mental vision is turned within his own heart. The greatness of God's universe, and the greatness of His written revelation, making bare man's vital relation to his Creator, cause him to seek a right adjustment of himself to his environment — that environment which includes God, his own past record and his conscience. Seriously he contemplates the necessity of understanding his errors and sins.

4. This inward look in connection with the outward view of nature and the downward inspection of revelation, leads to the upward look into God's face for pardon, cleansing and restoration. Now he prays that not only the outward expressions of his life, but even the most secret meditations of his innermost being, may be acceptable unto God.

It was Pythagoras, the ancient philosopher, who originated the idea that the heavenly bodies are so harmonious in all their revolutions that they produce unceasing music. He taught that the real life of the soul must be a harmony in tune with heavenly virtues. Night and morning he prescribed for himself and his disciples a system of soul-examination, a tuning of the entire being to the harmonies of Divine love. Beautiful and sublime beyond all expression is the young life stirred by lofty ambitions and cheered with radiant hopes when resolutely determined to cherish no purpose that may be antagonistic to God's good will. He whose life is acceptable to the Most High severs every tie that binds him to evil, and comes into permanent league with all holy influence, and into unbroken fellowship with all noble personalities.

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THE SUNDAY SCHOOL

First Quarter Lesson II

SUNDAY, JANUARY 8, 1898.

JOHN 1: 35-46.

REV. W. O. HOLWAY, D. D., U. S. N.

CHRIST'S FIRST DISCIPLES

I Preliminary

1. GOLDEN TEXT: *Behold the Lamb of God.*—John 1: 36.

2. DATE: A. D. 27, February; after the Temptation.

3. PLACE: Bethabara, at the ford of the Jordan, nearly opposite Jericho.

4. HOME READINGS: Monday—John 1: 35-42. Tuesday—John 1: 43-51. Wednesday—Matt. 4: 18-25. Thursday—Luke 9: 18-28. Friday—Matt. 5: 13-20. Saturday—John 15: 12-21. Sunday—Matt. 19: 23-30.

II Introductory

We stand today at the *primæ origines*, as Bengel calls them, of the Christian Church. Jesus, fresh from His wilderness temptation, is as yet unknown by word or act, and as yet without a disciple. It was the Baptist's testimony which stirred the hearts of his own followers when, on seeing Jesus approach him, he exclaimed, "Behold, the Lamb of God, which taketh away the sin of the world!" He had seen the Spirit of God descend dovelike upon Him in the Jordan, and by a previous Divine monition he knew by this sign that this was the Son of God. Again, on the next day, the Baptist repeated the exclamation as Jesus walked past him. Two of his disciples who had pondered the impressive words spoken the day before, left John and followed the retreating steps of the new Rabbi. He turned to meet them with the testing question, "What seek ye?" They timidly waived a direct answer, and inquired where He dwelt. He bade them come and see. The conversation of that day of private communing is not disclosed; but before they left Him the disciples knew that they had been in the presence of Him who was the Desire of all nations—the Priest greater than Aaron, the Prophet greater than Moses, the King greater than David, the true Star of Jacob and Sceptre of Israel.

Andrew was the name of one of these disciples; the other, whose name is suppressed, was, without doubt, "the beloved"—John. Both left the presence of their newly-discovered Lord with hearts burning to find their own brothers and bring them to the Nazarene. Andrew's quest was first rewarded. Jesus saw at a glance in that simple fisherman "the weakness, and also the splendid greatness" of the man, and gave him on the spot a significant name—Cephas, or, in the Greek form, "Peter"—the man of the rock. Nothing further is given us of this interview, which could not, however, have been as brief as the record implies. Jesus had planned to return to Galilee the next day, and on the point of starting found a fellow traveler, one Philip, a townsman of Andrew and Peter. The "Follow Me" of Christ made Philip something more than a companion by the way—a devoted follower through life. Again the circle widened to admit a fifth. Philip

hastened to find his friend Nathanael. The joyful certainty of his words, "We have found Him of whom Moses in the law, and the prophets, did write," found an eager response in the heart of Nathanael; but when Philip named Him—"Jesus of Nazareth, the son of Joseph"—his hope was quickly clouded. Local prejudices as well as Scriptural teaching rose instantly to quench all belief in a Messiah that could come from such obscure beginnings. Philip would not argue with him, but his "come and see" accomplished the purpose.

III Expository

35, 36. Again the next day after (R. V., "again on the morrow")—the day after the Baptist's explicit testimony concerning Jesus, that He was the Lamb of God, etc. John stood (R. V., "was standing")—probably near the bank of the Jordan. The hour was critical, and the Baptist recognized it. Two of his disciples—Andrew, as we afterwards learn, and doubtless John himself, the writer of this Gospel, it being his habit to conceal his name; the particular account here given is evidently from personal memory. Looking (R. V., "looked") upon Jesus as he walked.—The gaze of the Baptist was steady and penetrating, as the word implies. The day before, Jesus, coming out of the wilderness after His forty days' temptation, had approached John; today He was apparently walking and awaiting the Father's will. Behold the Lamb of God.—He had uttered the same exclamation the day before, only in a fuller form, and with explanations which did not, on this second occasion, require repetition.

What is meant by "the Lamb of God?" The phrase implies appointed of God for a sacrifice, belonging to God, selected by Him. But is the expression to be referred to the paschal lamb, or to the sin offering, or to the prophetic passage in Isaiah 53: 7? Primarily to the last, for John had taken the description of his own mission from the second part of Isaiah, and the Messianic import of the passage named cannot be evaded. . . . But if the prophet himself (Isa. 53) went back to the notion of the expiatory sacrifice, then the Baptist also did the same. Lambs were by preference taken for the sin-offering. Christ, as the Lamb appointed by God, is a sin-offering which atones for the world's guilt. But as regards the step further backward, to the paschal lamb, it is contested by Tholuck and Meyer; justly, so far as the paschal lamb in the stricter sense served as a meal of thank-offering; unjustly, so far as the paschal lamb in the wider sense formed the root of the whole system of sacrifice and pointed by the blood on the door-posts to the atoning offering (Lange, condensed).

37, 38. Heard him speak.—There was something in his tone, probably, which suggested to them that a higher Master was ready for their discipleship. Followed Jesus—not merely a mechanical following, "wishing to know something of Him," as Alford insists; nor yet an absolute forsaking of all to follow Him; but the first steps in an intention to become His pupils! He would accept them. Then (R. V., "and") Jesus turned—as He always turns to every inquiring soul. What seek ye?—not "Whom?" Evidently He would test them—make them define to their hearts, as well as in speech, what their real purpose was. Where dwellest (R. V., "abidest") thou?—an answer indicating bashfulness or embarrassment; they do not understand as yet the new Rabbi or themselves; an answer, too, which implies a wish for a longer and more private opportunity for conversation than the present occasion permitted.

39. Come and see—R. V., "come and ye shall see." Came and saw—a temporary lodging, for His home was in Galilee, and He went thither the next day. Abode with him that day.—Edersheim conjectures that it was on a Sabbath day. About the tenth

hour—4 P. M., according to the Jewish reckoning. The hour and day were never forgotten by John. Says Whedon: "There did Andrew and John spend the residue of the day in converse with Jesus; and there did they, these two disciples of the Baptist, come to that faith in Jesus by which, without an 'if' or qualification, they could say to Simon, 'We have found the Messiah.'"

40, 41. Andrew.—The word is derived from a Greek noun meaning "man." His name at first always takes precedence of that of his brother—"the city of Andrew and of Peter," for example; but, later on, Peter far surpassed him, both in leadership and distinction. Two pairs of brothers belonged to the apostolic band—John and James, Andrew and Peter. Followed him—that is, to His abode; he did not follow Him as a disciple until after the miraculous draught of fishes. He first findeth—R. V., "he findeth first." This has been called "the chapter of eureka." His own brother Simon.—Commentators explain these words as implying that both Andrew and John set out each to find his brother, and that Andrew was the first to succeed. Found the Messias (R. V., "the Messiah").—The stress is on "we have found," "implying a longing search" (Meyer).

Who can tell what might have happened if Andrew had been of a silent, reserved, and uncommunicative spirit, like many a Christian in the present day? Who can tell but his brother might have lived and died a fisherman on the Galilean lake? (Ryle.)

42. He brought him to Jesus.—These words might have been taken by Andrew as a life motto, for on the two other occasions in which he is alluded to, he is engaged in the same blessed work (6: 8, 9; 12: 22). And when Jesus beheld him (R. V., "Jesus looked upon him")—a heart-searching look, as the Greek implies; a memorable look to Peter, for it was probably his first meeting with the Being who was to lift him from the obscurity of a Galilean fisherman to the heights of apostolic usefulness and honor for all succeeding time. Thou art Simon.—That is thy present name. The son of Jona—R. V., "the son of John." This correction makes a change of meaning: instead of "the son of the dove," "the son of grace." Thou shalt be called Cephas—Hebrew, or rather Aramæc, for "rock," or "stone;" referring "not so much to the natural character of the apostle as to the spiritual office to which he was called" (Westcott).

43, 44. The day following Jesus would go forth—R. V., "on the morrow he was minded to go forth." This is the fourth specified day in this chapter of highly important events. Into Galilee.—We find Him three days later at Cana in Galilee. Findeth Philip—apparently just as he was starting. Philip, too, had been at Bethabara, and was now going home to Bethsaida. Says Lange: "Philip's characteristic, according to John, seems to have been a striving after ocular evidence in the nobler sense, a buoyant and resolute advance to the object in view. He is frequently confounded with Philip the deacon, who, like himself, was married and had daughters." Follow me.—Be My companion on My journey Galilee-ward; but the words also involved an invitation "to follow the blessed steps of His most holy life, to be a partaker at once of His cross and His crown" (French). Philip was of Bethsaida, etc.—R. V., "Philip was from Bethsaida, of the city of Andrew and Peter." Note that Jerusalem, the nation's capital, furnished no member of the apostolic band.

Bethsaida of Galilee was on the western shore of the lake of Galilee, not far from Capernaum and Chorazin; but, like these two towns, it is entirely obliterated from the face of the earth, so that even the memory of its site has perished (Schaff).

45. Philip findeth.—What an energy of

"finding!" But, then, what a reason for finding! Nathanael — Hebrew for Theodoros, or "gift of God;" a resident of Cana; supposed to have been the same person as Bartholomew. We have found him, etc. — Philip is already as convinced that he has found Him as the other four disciples were. The prophets did write — Isa. 7: 14; 9: 6; 52: 13, 15; 53: 1-12; Ezek. 34: 23-31; Dan. 9: 14-27. Jesus . . . son of Joseph. — Philip at that time knew no better probably. It was usual to speak of a person in this way, mentioning his residence and his father's name, and Joseph was the reputed father of Jesus.

Identification of Nathanael with Bartholomew: 1. Nathanael is here, in his vocation, co-ordinated with apostles; 2. After the Resurrection he appears in the company of apostles, some being mentioned before, some after him; 3. John never names Bartholomew, and the synoptists never name Nathanael; 4. Bartholomew is not a proper name, only a patronymic; 5. The synoptists, in the catalogues of the apostles, name Bartholomew in connection with Philip, with whom Nathanael is associated by John in this passage (Schaff).

46. Can any good . . . come out of Nazareth? — that obscure, disreputable hill-town, only a league from where I live? It is incredible. And then it is unscriptural; for "out of Galilee ariseth no prophet." Bethlehem is the place prophesied. The Great Messiah from that hamlet, not important enough to be mentioned even, in the Old Testament! Come and see. — A better answer to an honest, but astonished, perplexed and prejudiced mind could not have been given. No argument would have convinced in the case.

The two went to Jesus. Even the words, "Behold an Israelite indeed, in whom is no guile," with which his approach was greeted, did not dispel Nathanael's reluctance to believe; but when Jesus, fixing His eyes upon him, calmly declared, "Before that Philip called thee, when thou wast under the fig tree, I saw thee," melted in an instant was every doubt, filled in every faculty of his being was he with faith and joyful discovery. "Rabbi, Thou art the Son of God, Thou art the King of Israel!" were the words that burst forth from his lips and heart. His faith was rewarded: His should be a vision more real and lasting than Jacob's — open heavens; the Son of man the ladder; and holy angels ascending and descending (W. O. H.).

IV Inferential

1. "Those who have done most for Christ's cause in every part of the world have been men like John the Baptist. They have not cried 'Behold me!' or 'Behold the church!' but 'Behold the Lamb!' If souls are to be saved, men must be pointed directly to Christ" (Ryle).

2. Christ knows when men turn to Him, and meets them more than half way.

3. Hours spent with Jesus are hours of revelation.

4. A passion for finding and winning souls is a mark of true discipleship.

5. We must be certain beyond a doubt that we have found Christ before we can preach Him to others. "I believed, therefore have I spoken."

6. The private ministry of the Gospel to brother, kinsfolk, personal friends, is frequently a successful ministry.

7. In traveling, try to make disciples of those who are with you.

8. The best answer to prejudice and doubt is, "Come and see!"

V Illustrative

Never lose an opportunity to speak a word for Jesus. This is the secret of success with the efficient winners of souls. Hewitson, the zealous Scotch minister, passes a poor woman who in her doorway is holding her infant in her arms, and says to her, 'I hope your soul is equally safe in the arms of Jesus.' His friend, Robert McChyne, passing through an iron furnace, says to a workman who had

opened a furnace door, 'My friend, does that terrible flame remind you of anything?' Such words in season, kindly spoken, strike and stick. Thousands of souls have been converted by single sentences uttered at the nick of time. Harlan Page made it a rule never to hold conversation with any one without saying something to profit his soul, and he never did it in a rude way, either. He was able to identify over one hundred cases of conversion thus wrought. The Leyden jar of his godly zeal emitted a spark to everyone with whom he came in contact (T. L. Cuyler).

THE FOOCHOW CONFERENCE

REV. GEO. B. SMYTH.

THE Foochow Conference met at Foochow, China, Nov. 2, under the presidency of Bishop Cranston, and closed on the 8th, after a most profitable session. The business meetings were characterized by close attention to the matters in hand, earnest discussion, and a genuine desire to adopt in every department of the work such methods as would increase its efficiency. There were no dividing questions demanding consideration, and great harmony prevailed throughout the entire session.

In addition to the preachers there were many members present from the country districts, and on Sunday the Bishop preached to fully fourteen hundred people — the largest audience that ever assembled at Foochow. The sermon was a fine exposition of the words, "All things work together for good to them that love God," and was specially appropriate in view of recent occurrences in China. It was particularly helpful and inspiring to that audience, for many a man in it had during the year passed through the waters of affliction.

A pleasant incident socially was the dinner given by the foreign missionaries to the Chinese ministers. Last year the Chinese brethren invited the missionaries. This shows the fellowship which exists between the Chinese and foreign members of the Conference, a fellowship which grows closer as the years go by.

This was the first visit of Bishop Cranston to Foochow, and his administration was so thorough that we are looking for unusually good results during the coming year. In special meetings with the missionaries and the Chinese he made a most careful investigation, not only of the work, but of the conditions under which it is done. Again, he investigated all departments with equal care, recognizing that each has its own contribution to make to the great result. Our whole educational work, the means for doing it, the methods employed, and the results achieved, were examined with sympathetic and painstaking care. The educational and evangelistic agencies employed reach to some extent very different classes, and the necessity of both was recognized and the men engaged in them encouraged and inspired by his cordial appreciation of what had been done and the wisdom of the suggestions which he so frankly but so kindly made.

The Bishop will be with us again next year, and there is not a man here who will not gladly welcome his coming. He will hold the next Conference at Kucheng, a city about a hundred miles from Foochow, and sadly known throughout the Christian world from its nearness to the scene of the Hua Sang massacre. Our mission plant there has been greatly enlarged within the last two years, a boys' school is nearly completed, a girls' school, a women's school, and a residence for the ladies in charge are now building, and a new church is being erected, without aid from the Missionary Society, which will accommodate about a thousand people. A great meeting is looked for —

great in itself, and great in its impression on the people.

Some items of special importance are as follows: —

1. The Conference voted unanimously in favor of equal lay representation in the General Conference.

2. Three missionaries and six Chinese were elected to the Central China Conference which meets in Shanghai next October.

3. Strong action was taken toward the prevention of any complicity in the sale of morphia on the part of Christians.

4. There was a great enlargement in the staff of the Theological School.

5. The methods for the examination of candidates for the ministry were brought into harmony with the latest decisions of the General Conference.

Some statistics are as follows: Members, 4,184, increase over '97, 224; probationers, 4,265, increase over '97, 375; day school scholars, 5,754; number of day-schools, 273; students in Anglo-Chinese College, 275; self-support in Anglo-Chinese College, \$8,500; collected for self-support, \$2,775 52; church building, \$1,900 50; other purposes, \$1,739 80; number of Sunday-school scholars, 5,335; Epworth League members, 2,776; value of chapels and parsonages, \$18,741. The amounts of money given are in silver, at the rate of about fifty cents to the gold dollar.

The appointments of the foreign missionaries are as follows: N. J. Plumb, president Theological School, professor Anglo-Chinese College; Geo. B. Smyth, president Anglo-Chinese College, lecturer in Theological School, editor *Chinese Christian Advocate*; J. H. Worley, presiding elder of Foochow District, missionary of Mingchiang District; M. C. Wilcox, missionary of Hokeniang and Hantang districts; Wm. H. Lacy, superintendent of Mission press, treasurer and business agent of Foochow Mission; Geo. S. Miner, superintendent of day schools; W. A. Main, presiding elder of Kucheng District, missionary of Iongbing District; J. Simester, vice-president of Theological School, principal of Foochow Boys' Boarding School; Ben. H. Marsh, professor in Anglo-Chinese College and student of Chinese language; Sarah M. Baworth, in United States on furlough; Mrs. Geo. B. Smyth, Mrs. W. H. Lacy, Mrs. J. Simester, Mrs. N. J. Plumb, teachers in Anglo-Chinese College.

WHAT DOCTORS THINK OF WEARING RUBBERS

Here's the first law of health — *Keep your feet dry.* We all know it. We all know that pneumonia and consumption always start with a cold, and that the shortest cut to a cold is a pair of wet feet. But it's so important a matter that we can't be reminded too often, especially when the reminder carries the weight of authority.

Dr. Wendell C. Phillips, one of the most distinguished physicians in New York, was recently giving a lecture on "Colds, and How to Prevent Them." It was a rainy night and he began: —

"How many persons here wore rubbers to-night? Hands up."

"Not half of you. Now, that is what I thought. Every one of you should have rubbers on a night like this. To go without them is to invite colds, bronchial trouble, catarrh and pneumonia. It is astonishing how people neglect their feet. Rubbers are fifty cents. You can save a lot of money on the investment — perhaps a ten-days' doctor bill, to say nothing of medicine."

The doctor might have made it still stronger and said that a fifty-cent pair of rubbers would not only save doctor bills and medicine bills, but often life itself. Don't try to save on rubbers; it's the most expensive economy in the world; especially just now when everybody is getting the grip.

OUR BOOK TABLE

Social Ideals in English Letters. By Vida D. Scudder. Houghton, Mifflin & Co.: Boston & New York. Price, \$1.75.

The literature of England, from William Langland, supposed to have written in the fourteenth century "The Vision of Piers the Plowman," down to William Morris, Mrs. Humphry Ward, Hall Caine, and other contemporary writers, passes before us in review. We note the Utopia of Sir Thomas More, we survey the age of Jonathan Swift, we investigate with considerable fullness Dickens, Thackeray, Carlyle, George Eliot, Ruskin, Matthew Arnold, and many others—all with reference to their depiction of society and the light they throw on human conditions. It is a profitable line of study, well wrought out with diligence, intelligence and insight. In the last chapter the author deals with the groupings of social phenomena in England during the last twenty years. She finds three chief forms of collective expression, namely, the vigorous young socialist movement which sprang into existence with seeming suddenness between 1880 and 1890 and still continues its lusty career; the spread of practical fellowship between members of the alienated classes, and the rise of the workingman into self-expression; and, thirdly, the change in the spirit of the Christian Church. She finds that the church is awakening to its social duties, drawing nearer to democracy, and making itself more strongly felt in the lines of reform, feeling it to be a part of its work to help reconstruct society on better lines and realize the kingdom of God on earth. The book concludes with this sentence: "Perhaps it is no dream that the long separation between democracy and Christianity draws to a close, and that as the slow years pass by, the love of God and man may find, in their sacramental union, freedom for more perfect collective expression than has ever yet been seen on earth."

Afternoons in the College Chapel. Short Addresses to Young Men on Personal Religion. By Francis Greenwood Peabody. Houghton, Mifflin & Company: Boston and New York. Price, \$1.25.

This is one of the best books that has come to our table for many a day. Dr. Peabody talks to young men as but few men can. He represents a type of Christianity so many and so permeated with high ideals of living, that no one can take exception. There is in these addresses entire freedom from anything that is traditional and perfunctory. Every page throbs with life, exalted, inspiring, constraining. No young man could have heard these addresses without an impulse to nobler living; no young person can read them without such a constraint. No minister or parent or teacher can peruse this book without being better fitted to teach and to mold young hearts and minds.

Quiet Talks with Earnest People in my Study. By Charles Edward Jefferson, Pastor of the Broadway Tabernacle Church, New York. Thomas Y. Crowell & Co.: New York. Price, \$1.

The writer of this volume is a favorite with many of our readers. A graduate of the School of Theology of Boston University, he was settled as a pastor of a Congregational Church in Chelsea for several years, meeting with distinguished success in the pastorate. Out of a rich and comprehensive experience he writes of the layman and the minister and their relations to each other. It is an excellent volume—one which will be of mutual profit to both layman and pastor. He who reads it will come to both understand himself and the other the better. We are not clear which needs to read this interesting and very attractive volume most, minister or layman. We earnestly advise both to do it.

Catering for Two. Comfort and Economy for Small Households. By Alice L. James. G. P. Putnam's Sons: New York.

A dainty and suggestive volume is this for a small household. The writer has put to-

gether here not a hodge-podge of menus gathered from all quarters, but those which have been practically tested in sixteen years' experience. The book would be a boon to many families where food is wasted and the hungry are uneaten simply for lack of intelligent cookery.

The Gentle Art of Pleasing. By Elizabeth Glover. The Baker & Taylor Co.: 5 and 7 East 16th St., New York. Price, \$1.

This is a delightful little book for young people, "lovingly inscribed to all who would unveil and adorn that individual beauty of soul sure to have been impressed by the hand of the Maker." Especially does Miss Glover design that these interesting chapters should be helpful to girls who are unpopular, but who are very unhappy about it and do not know how to do the things that would put an end to it. Geraldine's conversations with her uncle and aunt set forth in a charming way the purpose of the author.

Mt. Holyoke Days in War Time. By Anna Stevens Reed. The Pilgrim Press: Boston and Chicago. Price, \$1.25.

This is a very bright and interesting story of college days at Mt. Holyoke during the trying years of the Civil War. We have lately had some experiences that have led the people of the present generation to realize, as they have never realized before, what of suffering and anxiety war means to those who remain at home. That the Civil War lasted four years rather than three months, and that almost ten times as many men were engaged on the Union side alone as have been called into service during the Cuban war, are facts which may enable us to appreciate how much more general and how much more tense the feeling must have been at that time than now. The author has succeeded admirably in portraying this feeling, and at the same time given us a picture of Mt. Holyoke in the sixties that old scholars, and new as well, will prize highly.

The Negro in America; and The Ideal American Republic. By T. J. Morgan, D. D., Lt. D. American Baptist Publication Society. Philadelphia. Price, \$1.

General Morgan knows the Negro. During the Civil War he organized four regiments of Negro soldiers, and he was Colonel of the Fourteenth U. S. Colored Infantry. For years as the executive officer of the American Baptist Home Mission Society he has had occasion to study the Negro of the South and to plan and arrange for his education and development. He has written and spoken of the Negro during these many years, therefore, not as a theorist or idealist, or both, as do so many, but as a practical philanthropist knowing his subject and how best to adapt means to an end. This volume is made up of the important addresses which General Morgan has delivered during recent years. There is scarcely a phase of the "Negro Problem," as it is termed, that is not here intelligently discussed. We heartily commend this volume to any one who desires to secure practical information about the Negro.

Sermons on the International S. S. Lessons for 1899. By the Monday Club. Congregational S. S. and Publishing Society: Boston and Chicago. Price, \$1.25.

For twenty-four years this series of brief discourses or homilies on the current lessons has been annually issued from the Pilgrim Press. That there is a continued demand for them, enough at least to justify the publication, testifies to their high character. The forty-nine sermons given this time are by thirty-one different Congregational ministers, most of them from Boston and vicinity; but Oakland, Cal., Detroit, Mich., Beloit, Wis., and Oberlin, O., are represented.

For Peggy's Sake. By Mrs. Edwin Hohler. The Macmillan Company: New York. Price, \$1.

The scene of this pretty story is laid in England, where the little heroine, one of

two survivors of a wrecked vessel returning from India, after a series of interesting experiences which occupy the main portion of the book, is restored to the father who has long mourned her as dead. Eight full-page illustrations and a unique cover design make the volume very attractive.

One Thousand Questions and Answers Concerning the Methodist Episcopal Church: Its History, Government, Doctrines, and Usages, Including the Origin, Polity, and Progress of all other Methodist Bodies. By Henry Wheeler, D. D. With an Introduction by Henry A. Buttz, D. D., LL. D. Eaton & Mains: New York. Price, 90 cents.

This is a remarkable book. Here within the compass of 235 pages is packed more of authoritative information than can be found elsewhere in the same compass. Dr. Buttz well says in his excellent introduction: "The questions which he [the author] asks and answers are all important questions, and anyone who will study them will become acquainted with all the great interests of the Methodist Episcopal Church, the foundations of its history, the development of the church councils, and the progress of the kingdom of God through its instrumentality." We should be glad to see this volume in every Methodist home. It would be a good book for reading and discussion at week-night Epworth League meetings.

Philip Melancthon, the Protestant Preceptor of Germany. By James William Richard, D. D. G. P. Putnam's Sons: New York and London. Price, \$1.50.

This forms one of a series of Heroes of the Reformation which are being issued by the Putnam from the Knickerbocker Press. Luther and Erasmus have preceded. Zwingle, Knox, Calvin, and Beza are to follow. In the present case Prof. Richard, of the Lutheran Theological Seminary at Gettysburg, Pa., has done excellent work, sparing no expense of labor and travel to get accurate information and present it in attractive, serviceable form. Lengthy quotations from Melancthon's letters and other writings impart the characteristic features of an autobiography. The illustrations are well selected and numerous. This will be regarded, we think, as the standard volume on this great man.

The Christian Teaching. By Lyof N. Tolstol. Translated by V. Tenertskoff. Frederick A. Stokes Co.: New York. Price, \$1.

This noted disciple of Christ, in the sense that he seeks to apply the teaching of Jesus literally to the government of his own life and the lives of others, has certainly caught the germs of the truth as it is in Jesus. But the reader of these pages is forced to the painful conclusion that he has entered another realm than that of the Gospels, especially St. John's. The Jesus which the beloved John presents to us evokes our admiration, reverence and love. But the Jesus

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which Tolstoi represents to us in these pages is a cold, pedantic, philosophic skeleton. We honor Tolstoi for much that he is and much that he has striven to do, but we could never read him with any satisfaction. He seems artificial and unnatural, while Jesus is saying and doing always just that which we should expect.

Cloud Riffs; or, Looking for the Sunshine. Selected words of consolation. Arranged for Every Day in the Year. By George Valentine Reichel, A. M., Ph. D. B. P. Herrick & Co.: New York.

This is a choice book that shows very comprehensive reading and a delicate and sympathetic taste in making the selections. To the great multitude of bleeding hearts these daily selections will prove a helpful balm.

Two Little Every Day Folks. By Carl Foster. Illustrated by Elizabeth M. Hallowell. American Baptist Publication Society: Philadelphia. Price, 50 cents.

Roy and Elsie are charming little everyday folks, and their homely adventures and quaint sayings will delight every child so happy as to learn of them.

The Story of Johnkin. By Beth Day. Illustrated by Elizabeth M. Hallowell. American Baptist Publication Society: Philadelphia. Price, 50 cents.

Little Johnkin Gibbs wished to be a boy in a story-book, and quite unconsciously made himself worthy of such fame. His experiences make an interesting story, very prettily told. The colored frontispiece and marginal illustrations add greatly to the attractiveness of the book.

The Story of Marco Polo. By Noah Brooks. Illustrated by Will H. Drake. The Century Co.: New York. Price, \$1.50.

This story of Marco Polo is the old classic in a new dress, condensed and adapted to interest boys and girls. The quaint phraseology of the original has been preserved in a large degree, with enough of comment and explanation to secure the continuity of the narrative.

Magazines

—The *Contemporary Review* for December takes a vigorous hold upon current events. There are two anonymous contributions: "France, Russia and the Nile," and "The Arch-Enemy of England," in which there is no daintiness of touch in handling vital questions. "Does Trade Fol-

low the Flag?" is especially pertinent to the American reader. Dr. Robertson Nicolai writes as only he can in introducing the author of "Aylwin" to English readers. Archbishop Temple's recent charge on "The Doctrine of the Lord's Supper" is critically treated. (Leonard Scott Publication Company: New York.)

—The *New World* for December is a very strong number. The leading contribution, on "Imperial Democracy," by David Starr Jordan, will attract general attention. He maintains the positions held by the anti-imperialists of the country. R. M. Wenley writes appreciatively but critically of "John Caird." "The Religion of Mr. Kipling," by W. B. Parker, is especially interesting and suggestive. "Paul and the Jerusalem Church," by J. Warschauer, is new in some of its putting. The book reviews are critical and reliable. (Houghton, Mifflin & Company: Boston.)

—The *Critic* for December maintains its exalted reputation as an illustrated literary monthly, presenting the best in current literary life and events. There is much about Kipling in this number. It is very readable and interesting. (Critic Co.: New York.)

—*Music* for December is an attractive number, and to students of this art must be very helpful. "Americanism in Musical Art" is an important paper. "Vocal Science, What is It?" "What is Practice?" and "The Evolution of Pianoforte Music and Playing," the latter by the editor, are professional and educative. (Music Magazine Publishing Co.: Chicago.)

—Dr. A. B. Bruce has a characteristic contribution, luminous, suggestive, and convincing, in the *Biblical World* for December, upon "Messiahship as Concealed by Jesus." The paper on the "Supreme Face of the Christian Centuries," with a number of illustrations, is not only informational, but shows that a certain distinct outline of the face of Christ has come down from the second century—so distinctive that it confirms the impression that we have a measurably correct representation of His face. (University of Chicago Press: Chicago.)

—The *December Magazine of Art* is a superb number, a noteworthy feature being the opening article by C. Wilhelm upon "Flowers and Fancies," which is profusely illustrated by figures, in colors, representing various flowers. The frontispiece is from a water-color by Mr. Wilhelm entitled "A Summer Shower," the dainty colorings of which are faithfully reproduced. Strong, startling examples of the work of Mr. Sascha Schneider, "A New Symbolist," are given in connection with a sketch of his life and a portrait. M. H. Spielmann provides an interesting paper upon "Coincidences and Resemblances in Works of Art," which gives some very curious illustrations of his theme. Mr. A. C. Lucchesi, the sculptor, and his work, find illustration in a contribution by C. C. Hutchinson. "Recent Illustrated Volumes," "The Quaint and Grotesque in Cotton Designing," "A New Humorist with a Novel Method," are other topics of interest. Having attained its majority last month, the December issue of this superior art monthly begins a new volume, seeking to keep before its readers "the progress of art, the standard of art, the interest of art, and the novelty in art." (Cassell & Company, Limited: 7 and 9 West 18th St., New York.)

—The *December What to Eat* displays a brilliant turkey gobbler, with spread tail and open wings, on its cover. An inviting bill of fare is provided, and innumerable useful hints are given the often perplexed house-mother, who gladly welcomes new and novel

ideas in the gastronomic line. "A Cold Lunch," "To Keep Grapes Fresh for Winter," "For Women in Particular," "A Boarding House Breakfast," "Practical Menus," "Ideal Luncheons," with stories and poems, find place this month. (Pierce & Pierce: Minneapolis, Minn.)

—The *Ladies' Home Journal* for December has a charming cover illustration, in color, of a home Christmas tree festival. The frontispiece, "Minnehaha and Hiawatha," is the first of a series of seven pictures upon "The People of Longfellow," by W. L. Taylor. "The Creator of 'Ben Hur' at Home," "Washington's Christmas at Valley Forge," "Mary Anderson in her English Home," "My Collection of Dolls," are a few of the topics treated and illustrated, with stories and poems in abundance, including the usual departments which are well and interestingly filled. (Curtis Publishing Company: Philadelphia.)

—The *Christmas St. Nicholas* is full of good things for the girls and boys, with a picture, in colors, on the cover, of Santa Claus and his reindeer sleigh. With such an attractive table of contents it is hard to discriminate, but perhaps we may venture to note, as of special interest, "The Boys of Siberia," "The Page of Count Reynard," "An Amateur Kris Kringle," "Mark V.," "My Little 'Jim Crow,'" "Football of Long Ago." A year's subscription to *St. Nicholas* is one of the best of Christmas gifts for the young folks of the family. (Century Company: New York.)

—The *North American Review* for December scores a point in presenting, as its chief attraction for this issue, the views of several specialists upon "The Reorganization of the Naval Personnel." Among the views given are those of Hon. Francis H. Wilson, Gov.-elect Theodore Roosevelt, Commodore John W. Philip, George W. Melville, Engineer-in-Chief, U. S. N., and Hon. George Edmond Foss. There are papers on the "Nicaragua Canal Project," "Our Indian Problem," and "The Fashoda Incident." (291 Fifth Ave., New York.)

—The *December Chautauquan* has a delicate Christmas cover, with a reproduction of Carl Müller's Nativity as a frontispiece. Of special interest this month we note: "The Immensity of London," "Factory Life and Legislation in England," "Woman's Work in the War," "The Present Condition of France." The departments of "History as It is Made," "C. L. S. C. Work," and "Talk about Books," are filled with pertinent and helpful reading. (Dr. Theodore L. Flood: Meadville, Pa.)

—A colored cover appropriate to the Christmas season adorns the December *Frank Leslie's Popular Monthly*. "The Romance and Tragedy of Schönbrunn," "Cuban Bygones," by Mrs. Frank Leslie, "Naval Divers," "Women in Journalism," are some of the contributions outside of the stories and poems. New chapters in the serial, "April Bloom," are given. (Frank Leslie Publishing House: 141-143 Fifth Ave., New York.)

Ministers Speak

They Tell What Great Things Hood's Sarsaparilla Has Done for Them and Their Children—Read What They Say.

"By a severe attack of diphtheria I lost two of my children. I used Hood's Sarsaparilla as a tonic both for myself and little girl and found it most excellent as a means to restore the impoverished blood to its natural state and as a help to appetite and digestion. I depend upon it when I need a tonic and I find it at once efficacious." REV. C. H. SMITH, Congregational parsonage, Plymouth, Conn.

"Our eldest child had scrofula trouble ever since he was two years old. His face became a mass of sores. I was finally advised by an old physician to try Hood's Sarsaparilla and we did so. The child is now strong and healthy and his skin is clear and smooth." REV. R. A. GAMP, Valley, Iowa. Remember

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Cochituate Church Reopened

To the persistent and indefatigable efforts of the pastor, Rev. M. Emory Wright, the members of the Methodist Episcopal Church of Cochituate owe in largest measure the improvements which have converted the antique and weather-worn edifice in which they were wont to meet three years ago into a spacious and beautiful house of worship, equipped with all the conveniences and comforts of these modern days. But it is not always that a pastor is so fortunate as to carry with him in his work such hearty and unanimous co-operation as has attended this particular enterprise. His whole congregation, from the highest church officials to the little boys and girls in the primary class-room of the Sunday-school, have been animated by one spirit.

The church is situated on Main St., in the central part of the village, commanding one of the best views in the town. When Mr. Wright went to Cochituate three years ago, he at once recognized the need of a place of worship larger and better adapted to the requirements of the church and people. After giving the matter some thought, he broached the subject to his church and congregation, and found them all of one accord with himself; and it was soon agreed that he should draft plans for remodeling the structure, which included also raising it up some three feet higher, and adding whatever was necessary to its furniture. Mr. Wright in due season made out and presented plans to the church, with estimates of cost, which were substantially approved. The church has an eastern frontage on Main Street, the main entrance opening into an ample hall. Admission is also gained by a side door near the southeast corner, leading upstairs from the vestry. Entering this door, one passes through a hall at the right of which is the cloak-room, and before you, at the end of this hall, the kitchen. West of the kitchen is the young men's room. Opening into the vestry from the southeast part of the church is the ladies' parlor, 18 feet square, elegantly furnished and fitted up with an electro-light chandelier suspended from the centre, and a fine large lamp for the centre table. On one of the parlor walls is a finely executed picture of the present pastor, and on another a speaking likeness of Mrs. Anna Bent, presented by the Ladies' Social Union. Mrs. Bent had been for many years a leader of the choir. The furnishing of the ladies' parlor, excepting the chandelier, was due entirely to the contributions of the ladies of the church and society. The young men's room — 13 x 18 feet — is also elegantly fitted up with furniture at their own expense. The large kitchen and other rooms on this floor have served to accommodate 360 guests. Of course this includes the vestry, which alone is 40 feet square. The putting in of the wires for electro-lighting the building cost \$60; and this item of expense was borne by the Y. P. S. C. E. The Junior Y. P. S. C. E. furnished the chandeliers for the ladies' parlor, the young men's room and the halls. One of the most interesting features of the Sunday-school arrangement is the little class-room of the kindergarten department, which occupies a place in the rear of the vestry platform.

Not only has money been freely contributed for carrying forward the work bestowed upon the building, but numbers have wrought with their own hands on different parts of the house. It is worthy of mention that the stairway leading up to the belfry and clock-tower, as well as the two inner doors opening into the auditorium on the second floor, are in pleasing demonstration of the skill and industry of the pastor himself.

Upstairs the stained-glass windows are the chief attraction. First, at the southeast entrance of the hallway, is the testimonial window in honor of the pastor, on which we read: "The

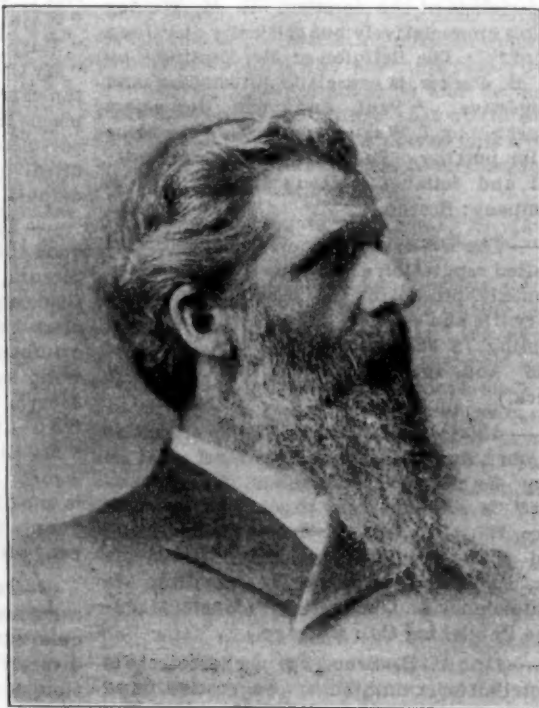
was a genuine surprise to the pastor. In front over the main entrance to the church is the Masonic window, the gift of the Free Masons of Cochituate and North Natick, the largest and most prominent, from its position, in the whole building. Next to this is the small but beautiful window contributed by the Mission Band. These three windows light the hall or anteroom of the auditorium. Opposite the Mission Band's window, south side of entrance hall, is another small window given by the Junior Endeavor Society.

As you enter the audience-room, the first window on the north side is dedicated to the memory of the late lamented J. Edwin Felch. Next to this is one to the memory of Wm. Lovejoy and James M. and Martha T. Bent. Next following is that to the memory of Anna M. Bent and William H. Bent. Next to this, one to the memory of Otis T. and Mary C. Lyon. The last one on the north side is called the Moore window, the gift of Miss Lily Moore, and appropriately enough on the upper panel is a lily, symbol of the donor. Passing over to the southeast corner of the auditorium we face the D. Arthur Dudley window. Next to it a window given in memory of the soldiers and sailors of 1861 and 1865. The third window is in memory of Charles R. and Mary W. Damon. The fourth that of Hannah J. Loker. The fifth that of John C. and Mary Butterfield. In the choir gallery also are two windows, the Lightbearers on its north side and on the south the Pioneers. Up in the clock tower are still two other windows. One facing south is the gift of the Church Aid Society; and the other, facing east, that of the Christian Endeavor Society. The clock in the tower is a gift from the town of Wayland. Over the choir or pulpit platform in large gilt letters are the words: "The Lord is in His holy temple;" and on the opposite or east end over the entrance to the audience-room is the motto of the Christian Endeavor Society: "For Christ and the Church;" also its monogram, "C. E."

The seating capacity of the auditorium is 364. The new seats, 104 in number, and the setting or placing of the same, cost \$1.50 each. The walls are skim coated and painted. The splendid chandelier which hangs in the centre of the room was on exhibition at the World's Centennial Fair in Philadelphia in 1876. There is a large and excellent bookcase in the vestry well stored with the best Sunday-school literature. The present librarian, D. W. Mitchell, has presided over this department for the last twenty-two years.

For the concrete walk from the east front of the building down to the street, the church is indebted to Mrs. C. D. Ricker, a former resident. The carpet was given by the superintendent of the Street Railway Company.

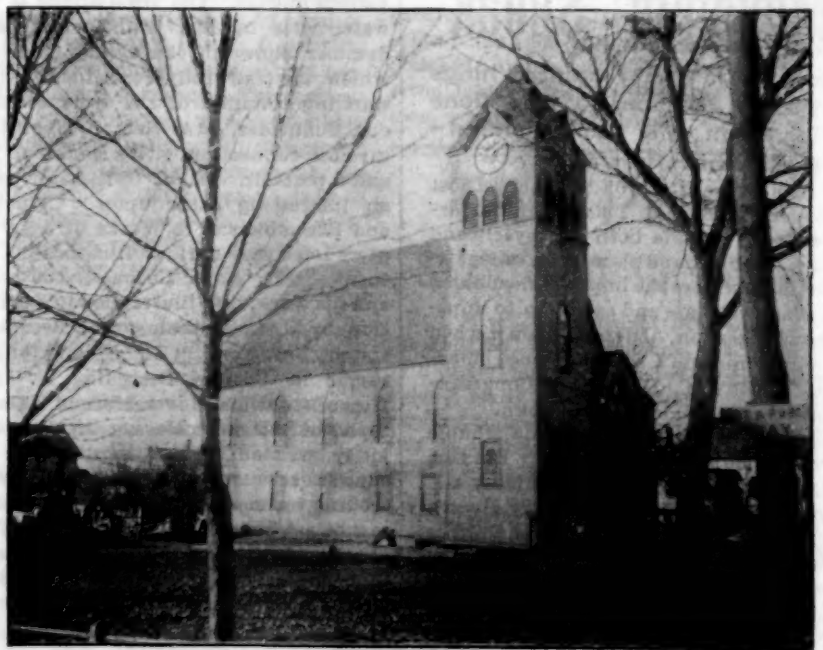
With just pride Pastor Wright referred to the fact that of the \$3,004.25 that had been raised in



REV. M. EMORY WRIGHT
Pastor Cochituate Church

Rev. M. Emory Wright was born in Leicester, Vt., and was educated at Troy Conference Academy at Poultney, Vt., and at Wesleyan University. His first charge in the New England Conference was Holyoke, to which he was appointed in 1856. Since that time he has served important charges in city and country, always toiling with unvarying fidelity and unselfish devotion. Several young men are now in the active ministry who were converted in special seasons of revival attending his labors. He was stationed at Cochituate in April, 1896, and his work in this church is highly appreciated by all the people of the community.

Shield of Faith;" "The Helmet of Salvation;" "The Sword of the Spirit" — each of these mot-



Methodist Episcopal Church, Cochituate, Mass.

toes having its appropriate symbolic design. Under these the inscription, "Rev. Moses E. Wright. From His Loving Friends of the Church and Parish." The presentation of this window

Cochituate and vicinity for remodeling the church, \$2,056.73 had been contributed voluntarily — that is to say, independent of personal solicitation.

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BOSTON PREACHERS' MEETING. — Rev. Dr. Lorimer, pastor of Tremont Temple, will preach at the Methodist Preachers' Meeting, Monday, Jan. 2, at 10.45 a. m., in Wesleyan Hall. New Year's service of special interest. All are invited. Ex. Com.

WESLEYAN HOME. — The annual meeting of the Newton Wesleyan Home Corporation will be held on Tuesday, Jan. 3, at 2.30 p. m., at the Committee Room, 36 Bromfield St., Boston.

O. A. RICHARDSON, Sec.

W. H. M. S. — The first quarterly meeting of the Woman's Home Missionary Society of New England Conference will be held in St. Paul's Church, Lowell, Wednesday, Jan. 4. Meetings at 10 and 2. Business and reports from Conference and district officers, with addresses by Prof. Harriette J. Cooke and Mrs. A. C. Clark in the morning. In the afternoon Mrs. J. M. Leonard will give a report of the meeting of the General Board of Managers held in Minneapolis in October. Young People's Work will be presented by Miss H. B. Coop. r.

Ladies leaving Union Station at 9 a. m. may take advantage of 50 ride ticket, making fare 41 cents each way. Lunch served by ladies of the church at 15 cents a plate.

SARAH WYMAN FLOYD, Conf. Cor. Sec.

RECEPTION TO MISS NICHOLS. — At Wesleyan Hall, Monday, Jan. 2, from 2 to 4 p. m., a reception will be given Miss Florence L. Nichols, who sails on Tuesday for Lucknow, her former field of labor. We are glad to announce her perfect restoration to health. All are cordially invited to make this a pleasant memory to her.

J. F. SMALL, Sec. of Com.

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OBITUARIES

Whither she strays I may not know;
What flowers her fingers find
To fasten in her raiment's flow
Or shake out on the wind,
I cannot tell; but this I feel,
Though fashioned so divine
That all the angels round her kneel,
She loves me, and is mine.

She hath not found, in all the land
Her presence brightens so,
Forgetfulness of the poor hand
She clung to long ago;
And often when the day is done,
Ere sleep my senses hold,
I feel her kisses one by one
Just as I did of old.

Something divides us! It may be
A sky of duller gray, —
A little heavier cross for me
To bear o'er bleaker way, —
A dearer duty for love's sake,
Or yet a rosier dawn;
Whate'er it may be, when I wake
Some morning, 'twill be gone.

— Anon.

Chase. — Mrs. Josephine Brownell Chase, wife of Dr. Irah E. Chase, of Haverhill, Mass., died Nov. 10, 1898, aged 62 years.

She was the daughter of Joseph and Lydia Brownell, of New Bedford, Mass., prominent members of the Fourth St. Church of that city. She was one of ten children, two of whom, a sister and a brother, survive her. When fourteen years of age she was converted under the ministrations of her subsequent father-in-law, Rev. Moses Chase.

Forty-three years ago she was united in marriage with Dr. I. E. Chase, a union ideal in its harmony of aims, sympathies, and tastes. They located in Haverhill, Mass., where they have always resided, and where her husband has won a distinguished reputation as a physician, philanthropist, and public-spirited citizen.

Mrs. Chase gave her best energies to the church and benevolent work. When the modest surroundings of her early married life were replaced by a home of luxury adorned with the elegancies of art, and enriched by the mementoes of foreign travel, she was still the same unostentatious person. She never lost the earnestness and simplicity of her early religious experience. Moving in the various circles of the city, enjoying with the rapture of a refined taste the surroundings of art, literature, and polite society, she turned with equal relish of soul to the class and prayer-meetings of her church, finding even greater satisfaction in the spiritual experiences of the humblest child of God. This rich faith in Jesus Christ made her home life exceedingly beautiful. All who have enjoyed the hospitality of her home will testify to its unworldly atmosphere, its quiet restfulness, its all-pervading spiritual-

ity. Her wide tours through Europe, the Holy Land, Egypt, Mexico and our own country, had given her a special fund of information which made her conversation delightful and her rich religious life flavored it with a precious hope of explorations in the world to come.

Mrs. Chase possessed great force of character regulated by conscience, love, and sound sense. She held positive views of duty without wilfulness, self-respect without egotism, grace of manner balanced with dignity, and unbounded interest in human well-being. She spoke evil of none, exercising charity without that sentimentality that sometimes confuses right and wrong.

Her benevolent work was varied. She was specially active during the Civil War in the Soldiers' Relief Society, spending some time in the hospitals in Washington; was for fourteen years president of the Children's Aid Society; and was foremost in other charities in church and city, giving a rare administrative capacity to them all. Hers was a life of service for the world.

When she knew her work was done she turned calmly to the future, gave directions for her burial, and parting words to household servants, thanking them for their fidelity. Then resigning herself into the keeping of her Lord, she remarked with childlike faith, "It is better farther on." Thus she sweetly passed to her heavenly home.

In harmony with her directions, the burial services were without ostentation. The sublime ritual of our church was read by her pastor in the presence of intimate friends and relatives; sweet hymns of faith were sung by the choir with which she had formerly been identified, after which her remains were taken from her beautiful new home by the trustees of Grace Church, and, without carriages, carried in a tearful procession to the city cemetery near by, and deposited in the family lot by the side of him who had led her in her youth to become a servant of Jesus. At the grave a hymn of hope was sung, a brief prayer offered, and the earthly record of another useful life was finished.

D. C. KNOWLES.

Smith. — Caroline H., wife of Greenleaf Smith, was born in Dixmont, Me., April 3, 1818, and died at Dixmont, Oct. 5, 1898.

Mrs. Smith was converted at the age of sixteen and united with the Methodist Church in her native town, where she continued a faithful member to the time of her death. She was deeply interested in the work and the spiritual prosperity of the church, and did much towards the support of the Gospel. Though well advanced in years, she attended services regularly until within two weeks of her death.

Her sickness was of short duration. She entered the "valley and shadow" in the triumph of faith. She will be very much missed in the church, and also in the community in which she lived; as she entertained the kindest feelings towards all of God's children, and especially for the church in which she worked and worshiped for sixty-four years.

She leaves two sons, a number of grandchildren, and a large circle of friends to mourn her death. Her husband and one daughter crossed the river some years ago, therefore the loss to those she has left behind will be the gain of those that await her coming in the life beyond.

T. A. H.

Williams. — Lemuel J. Williams was born in Woolwich, Me., July 11, 1838, and died in Boston, Mass., Oct. 28, 1898.

Mr. Williams was converted early in life. With his wife and two sons he became connected with the Tremont St. Church during Rev. Dr. Brodbeck's pastorate. He at once gained the friendship and confidence of the church and was soon placed upon the board of stewards and until his death served faithfully and well the interests of the church he loved. He had the faculty of making friends and of holding them. Quiet, gentle, and companionable, he was also strong and firm. His home was his earthly paradise and there those who knew him the best loved him the most.

For two years he had struggled with wasting disease, but he was ever patient and hopeful yet watchful. His faith in Christ did not fail him, but, ever loyal and trustful, he fearlessly faced death and came off more than conqueror through Him that loved him. He sweetly fell asleep in Jesus and has ascended through gates of pearl to the home of God. He leaves to the wife and son the memory of an honored and loving husband and father, to the church the memory of a faithful official, and to the world the aroma by a good name, together with that of a consecrated Christian life.

J. D. P.

Rhodes. — Mrs. Jennie Daniels Rhodes, the daughter of Frank E. and Eva F. Daniels, and the young bride of Albert C. Rhodes, went from her beautiful earthly home to a celestial one upon her 23d birthday, Nov. 2, 1898, leaving behind her a large circle of sorrowing ones and also precious memories of a beautiful Christian life.

Most of her earthly life was spent in Milford. She graduated from the high school in 1894, and was a favorite with all her classmates. She joined the Methodist Church in 1888, and was ever helpful and willing in church work, Sunday-school and Epworth League. Her talent as a musician and reader was much appreciated. Her Christian life was pure, simple and confident.

The cause of her illness baffled the wisdom of the best of the medical profession, but was supposed to be some disease of the brain. After four weeks of suffering she passed to her reward.

G. M. SMILEY.

Bagg. — James M. Bagg was born in Bernardston, Mass., Sept. 10, 1824, and died suddenly, Oct. 12, 1898, while calling on his daughter-in-law, Mrs. Mary A. Bagg, who resides at Bernardston.

Mr. Bagg was converted during the great revival in 1858, and joined the Methodist Episcopal Church in his native town. He was often heard to say that two things influenced him to become a Christian: One was the influence of a Christian wife, the other seeing his little boy try to walk in his tracks in the newly-fallen snow. He thought a father should set a good example in all respects for his children. He later removed to Leyden and joined that church, and subsequently to Greenfield, uniting with the church, June 19, 1892.

Mr. Bagg married Miss Mary A. Frizzell, of Leyden, Mass., April 19, 1848. Six children were born to them, of whom one son, Francis A. Bagg, of Brattleboro, Vt., and three daughters are now living. The devoted wife and mother died Oct. 28, 1876. Since that event our brother has lived alone.

Mr. Bagg was a successful carpenter and also a farmer, and his labors were prospered in a temporal way. He lived on the farm

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CONSUMPTION

where he was born most of the time until he sold it, eight years ago. He was an earnest Christian man, with strong common sense and genuine piety. He hated all pretense and shams, was true to the church, interested in young people, had a strong personality, and the courage of his convictions.

His death resulted from heart disease. He had expected some time to die from the disease, but his sudden departure came as a shock to the church and his numerous friends.

The funeral, held in the Bernardston church, was largely attended. The services were in charge of his pastor and Rev. F. I. Ball. Then all that was mortal of him we loved was laid to rest by the side of his wife in the Bernardston cemetery, to await the resurrection of the just.

WM. C. TOWNSEND.

Kibbee.—Mrs. Johann Kibbee was born in Scotland, in 1821, and died in Ballardvale, Mass., Oct. 12, 1898.

Born of Christian parents and being surrounded by religious influence from her cradle, she was led to give her heart to Jesus at eight years of age, and from that time to the hour of her death she was conscious of sins forgiven. When she was nine years old her parents left their native land for the New World. In 1846, sixteen years later, they moved to Lowell, and while in that city she met and married her husband, Charles H. Kibbee. In 1875 they came to Ballardville, where they have lived ever since.

Mrs. Kibbee had been a faithful and consistent member of the Methodist Episcopal Church for sixty-five years. She has always had the welfare of the church at heart, and was always ready with prayer and offering to promote the kingdom of God upon the earth. Her death has been a great and serious loss to the church, and we miss her. As her soul left the body there remained a peaceful smile indicative of the home to which she has gone.

Her funeral took place at the Methodist Church, and was conducted by her pastor.

C. LE VERNE ROBERTS.

Conant.—Mrs. Mary Baldwin Conant, the daughter of Rev. Davis Blanchard, and widow of M. W. M. Conant, was born in Orange, Vt., July 29, 1820, and died in Cambridge, Mass., at the home of her son, Geo. W. S. Conant, Oct. 4, 1898.

Her father died when she was eight years of age, and her husband in 1851, leaving her with her young children to support. Consequently her long life was marked by great industry. In her young days she did housework, and after her husband's death she served as night nurse in the Massachusetts General Hospital, for she had come to Boston in 1843, and did sewing or anything else by which she could keep her family together. She ate not the bread of idleness. In later life she was relieved of such burdens by those who loved her, and she was rich in the possession of four children, nineteen grandchildren and fourteen great-grandchildren. Six noble grandsons tenderly bore her body to its last resting-place.

When thirteen years of age she joined the Methodist Episcopal Church. Moving to Boston, she lived at the South End and worshipped with the little flock which has become the Tremont St. society. In 1851 she took her letter to the North Russell St. Church, and when she was suddenly called she was an active member of the First Church, Temple St., into which the North Russell St. Society was merged.

She was an active, cheerful, useful Christian, for many years a teacher in the Sunday-school and helpful in the Ladies' Society and in missionary work. She loved the house of the Lord and was constant in attendance. She was called to bear many burdens and was not unfamiliar with great sorrows, but through faith she rose above them all.

Her very last days were beautiful. On Thursday evening she greatly enjoyed our "Welcome Home" social; on Friday evening she was very happy in our prayer meeting; on Saturday she was taken ill. Gradually failing, on Tuesday she fell asleep. Her work was done. She has gone to heavenly rest.

Funeral services, in Grace Church, Cambridge, were conducted by her pastor, assisted by Rev. G. A. Phinney, the pastor of her son's family. She awaits her loved ones in the better land.

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NEWS OF THE WEEK

Wednesday, December 21

- Ethan Allen Hitchcock, Ambassador to Russia, nominated for Secretary of the Interior to take the place of Secretary Bliss, who will leave the cabinet in January.
- Congress adjourns until Jan. 4.
- Admiral and Mrs. Sampson leave Havana for this country on the cruiser New York.
- Annual meeting of the Maine Pedagogical Society held in Augusta.
- Death of Mrs. Caroline Scovel, first president of the Presbyterian Woman's Foreign Missionary Society.
- The Congregational House, this city, dedicated.
- Death of Edward S. Barrett, President of the Sons of the American Revolution.
- Colombia grants an extension of six years to Panama Canal Company for building the canal.
- A terrible explosion is reported in China, by which a square of houses was blown up, and 3,000 soldiers killed.
- Prince George of Greece reaches Cana, and assumes office as governor of Crete.

Thursday, December 22

- Heavy fogs interfere with shipping all along the coast.
- Gen. Miles testifies before the War Investigation Committee; he was especially severe on the Commissary Department.
- President McKinley issues an order directing the Secretary of War to send supplies immediately to relieve destitution in Cuba.
- Congress appropriates \$350,000 in aid of a National Exposition in Philadelphia next year.
- Preliminary orders have been issued to muster out 50,000 volunteers within the next thirty days.
- The Chester arrives at Havana with the 4th Virginia Regiment. Gen. Greene leaves Havana for Savannah.
- Gloucester vessels bring in flotsam from the wrecked Portland.
- Cuban Junta is dissolved.
- Merritt & Chapman Wrecking Co. have contracted with the Government to raise the Reina Mercedes.
- Sagasta's illness delays the cabinet crisis; he is said to be seeking an alliance with Weyler.
- Trouble said to be brewing in Samoa over the settlement of the successor to the late King Malietoa.

Friday, December 23

- Gen. Corbin testifies before the War Investigation Committee and admits that the War Department was not prepared for war.
- Governor-elect Roosevelt speaks at the banquet of the New England Society in New York.
- The gunboat Helena was enthusiastically received at Gibraltar by the British naval officers.
- The first class of cadets at West Point have been informed that they will be graduated in February instead of in June, because of the lack of army officers.
- Gen. Lee, acting under orders from Washington, distributes rations among the needy in Havana.
- There are said to be 25,000 people suffering from the gripe in Philadelphia; there were sixteen deaths in New York yesterday from the same cause.
- The Atlas Line Steamer Andes is reported to be ashore on Plum Reef near Jamaica.

Saturday, December 24

- Peace Commissioners reach New York and proceed to Washington with the treaty.
- An American concern obtains an order for 35,000 tons steel rails for the government of Victoria, Australia, by underbidding English bidders £15,000.
- Orders have been sent to Captain Taussig of the gunboat Bennington to hoist the flag over Wake Island, which is between Hawaii and Guam.
- An employee of the Standard Oil Co. testi-

fies in court that he burned the books of the company according to orders.

— The United States and England protest against French claims in Shanghai.

— Business is reported to be suspended in the southern provinces of the Philippine Islands; lack of supplies is causing much suffering there.

— Civic authorities in Santiago present a medal to Gen. Wood in recognition of his services, and send a medal to President McKinley.

Monday, December 26

- Naval Constructor Hobson sails on the steamer Gaelic from San Francisco for Manila.
- Major General Bates has been ordered to command the military division at Cienfuegos and Brigadier General Sanger the division at Matanzas, both under command of General Brooke.

— Steel companies of Pennsylvania and Maryland have been awarded the contract for 80,000 steel rails for the eastern Chinese railway.

— The peace treaty is in the hands of the President, but as Congress is not in session it will be some days before its text is made public.

Death of Dr. John B. Hamilton, ex-surgeon-general of the marine hospital service.

— The Chilean legation at Washington was ruined by fire; loss, \$10,000.

Tuesday, December 27

- Peru welcomes our battleships, the Oregon and the Iowa.
- Cost of war with Spain likely to fall within \$250,000,000.
- Dead soldiers buried at Camp Wikoff to be disinterred.
- Senator Frye says that the Government is not committed in any way whatever with respect to the disposition and government of the Philippine Islands; that is left for Congress.
- American National Bank of Lima, Ohio, robbed of over \$18,000.
- Aguinaldo's cabinet resigns.
- Members of Spanish cabinet fear Senor Sagasta will not recover.

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